

Seasonable Discourse,

OR,

A Censure upon a Dialogue

OF THE

ANABAPTISTS,

INTITVLED,

*A Description of what God bath Predestinated concerning
Man; Is tryed and examined,*

Wherein these seven points are handled & Answered, viz.

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|---------------------|---|---|-------------------------|
| 1 Of Predestination | } | { | 5 Of Freewill |
| 2 Of Election | | | 6 Of Originall sinne |
| 3 Of Reprobation | | | 7 Of Baptizing Infants. |
| 4 Of Falling away | | | |

By HENRY AINSWORTH.

ROM. 9. 11.

*For the children being not yet borne, neither having done any good or evil,
that the purpose of God according to election might stand, not of works,
but of him that calleth.*

LONDON,

Printed for Benjamin Allen, dwelling in Popes-head-Alley:

1644.

A Seasonable Discourse OF A Centure upon a Dialogue OF THE ANABAPTISTS

INVITED
 A Description of what God hath provided for the
 Soul: Is urged and examined.

Wherein these seven points are handled & Answered, viz.

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| 1. Of Predestination | } | 1. Of Predestination |
| 2. Of Election | | 2. Of Election |
| 3. Of Reprobation | | 3. Of Reprobation |
| 4. Of Falling away | | 4. Of Falling away |
| 5. Of the Church | } | 5. Of the Church |
| 6. Of Christian Liberty | | 6. Of Christian Liberty |
| 7. Of Baptizing Infants | | 7. Of Baptizing Infants |
| | | |

BY HENRY AINSWORTH



In the original copy of this book, the words 'and of water' are written in the margin, but of this edition.

LONDON

Printed for Benjamin Allin, dwelling in Popes-head Alley.

1644.

To the READER.



Christian Reader, howbeit the continued infirmity of this Authors body, wherewith it pleased God to exercise him, might justly have excused him from taking pen in hand to write, especially in businesses of this nature, his desire being, as himself testified in his life time, to finish this last period of his life with more comfortable meditations then to follow controversies: yet did hee labour to his power, yea and as I may say, beyond his power, to enforce himself even in his decayed health, together with his other necessary labours, to discover the fraud and falshood of the adversaries: amongst others hee judged these Anabaptists not the least, which occasioned this ensuing Censure; Another neerer inhabitant than the former author, was one M. Paget, that lived in the same City by him, being a chiefe leader to another Congregation there, who being of a quarrelsome disposition, and envious hearted towards Mr. Ainsworth, and the truth professed by him, having unjustly picked quarrels against him: afterward without his privy while matters were in debating (not imitating Doct. Reynolds so Hart, although hee highly commends him, p. 367.) published a book against him, laying to his charge things which hee knew not, even grosse untruths, and palpable reproaches, making diverse false charges upon him, as if hee neither shamed nor feared to bee Satans instrument to blow abroad whatsoever envy and malice had scraped together, in likelihood expecting no other reward than gratifying the world by the Gospels disgrace in our subversion; yea labouring through his sides to smite the Text it selfe, which I trust Mr. Ainsworth, hath well cleared himselfe in that little advertisement published in his life time with those books of Moses, besides

Advertisement published in his life time with the book of Moses,
I trust Mr. Ainsworth, hath well cleared himself in that little
journey through his letters to the Text in life which
gratifying the world by the Gospel of grace in our laborious
scraped together, in likelihood expecting no other reward than
that of heaven to show abroad what posterity and justice had
to say upon him, as it has been the case of many others.

A

Censure upon a Dialogue of the Anabaptists, intituled, *A Description* of what God hath predestinated concer- ning MAN, &c.

BEing requested by some, whose mindes the Anabaptists would cumber with their errours, to shew my judgement on their foresaid Book; I have set down these few observations.

In the first part which they intitle of *Predestination*, they commit a double fault; First, they confirm not by holy Writ their own doctrine: for in the third page of their Dialogue, they describe Gods Predestination out of their own head; not one Scripture brought to prove that they say; neither can they justify by Gods Word that their description, wherein somethings are erroneous, some ambiguous and sophisticall, till they bee cleared. Secondly, they abuse and calumniate the doctrine of those whom they call Calvinists, and would father upon them absurdities, errours, blasphemies: taking advantage upon some harsh phrases, concluding against them worse things then either they spake or meant, passing over the explanations to bee seen in sundry of their workes, which will cleare them of the errors that these men would inforce upon them.

The differences which they make (in page 4) between the Calvinists doctrine and theirs, are fraudulent and injurious. As between *All things*, and *all good things*: where first these Anabaptists do differ from the plain Scriptures which testify that *All things* were created by Christ Col. 1. 16. and without him was not any things made that was made, 1 Job. 1. 2. Secondly, they cannot bee ignorant but that wee hold all things.

things that were made to be very good, Gen. 1.31. so this difference they forged out of their idle heads.

The second and third differences, is that the Calvinists should say, whatsoever is done (*murder as the like*) cometh from God; and that God is the principall cause and author of all things, appointing all things to the one part and to the other, damnation or salvation, vice or vertue. But the Anabaptists say, whatsoever good is done cometh from God, but no evil things that are done; and that God is the principall cause and author of all good, and of salvation to all men; but the devill is the author of all evil. In these differences they set downe some errour, with calumnie and sophistry.

Error it is to say, God appointed not Damnation as salvation: wherein again they proclaim themselves different from holy Scripture. For damnation being a worke of Gods justice upon the reprobates, (as salvation is a work of his grace toward his elect) cometh from God, and is by him appointed; as these Scriptures plainly testifie, *Mat. 25. 41. Jude v. 4. 2 Pet. 2. 3. 5. Rom 9. 21.*

That any of us should say, *murder* and other like *vices* come from God, and are appointed by him, is injurious sophistication. We hold not God to be the principall cause or authour of any evil as it is sin; but only of evil as it is condign punishment for sin, according to *Ex. 45. 7. Amos 3. 6.* Concerning *murder*, and other like actions, we distinguish between the action as it is naturall, and as it is morall. All actions as they are meere naturall, are of God: for *in him we live, and move, and have our being, Act. 17. 28.* without him no man can move his hand to smite his neighbour. As they are morall, Gods providence concerning them is twofold: for as they are vicious and sinfully done, God doth them not, but suffereth them so to be done: as they have in them respect of justice and punishment, so God doth, appointeth, commandeth them to be done: As, the defiling of *Dauids* Concubins, being considered in the sinfulness of it, proceeded from *Absoloms* wicked lust, and *Achitophels* wicked counsell, *2 Sam. 16. 21, 22.* thus God did it not, but suffered it to be done. But considering it as a punishment or chastisement for *Dauids* sin, the Scripture telleth us, that God *took Dauids wives and gave them to Absolom,* and God *did this thing,* *2 Sam. 12. 11, 12.*

The murdering of the Israelites by the Assyrians, of the Jewes by the Babylonians, was a very sinfull action done by these Heathens; and thus God suffered them to doe it. But as it was a just punishment for his peoples iniquity, God *sent* those heathens against the hypocritical nation,

Isa. 10. 5, 6. God caused the Jewes to fall by the Sword, hee made Jerusalem desolate, hee himselfe fought against them with an outstretched hand he delivered them into the hand, of *Nebuchadnezzar*; he prepared destroyers against them, he gave them into the hands of those that sought their life: the Babylonians were his Servants, whom hee sent and tooke and brought against the Land; though those Heathens for their iniquitie in doing this, were afterward punished, *Jer. 19. 7, 8. & 21. 5. 7. & 22. 7. 25. & 25. 9. 12.* Other examples many are in the Scriptures, how these actions which men did most sinfully, God did the same actions by those evill men, most justly: either for Judgement upon Reprobates, or for chastisement and mercy unto his chosen.

They inveigh against us, as teaching that God decreed that Adam could not but sinne; that God commanded him not to sinne, and yet decreed that hee should sinne.

Page 5.

Answer. They proceed in wronging in us. Wee teach not that God decreed sin should be done, otherwise then by suffering it to be done. He never decreed either to doe sin, or to command it to be done, or to approve it being done. Neither did any decree of God force Adam to sinne, he might have avoided sinning if he had would: but hee would not continue in obedience, he sinned willingly.

Further, they feigne us to say, that though God by his revealed will commanded Adam not to sin, yet in his secret will he decreed hee should sinne.

Page 5.

Answer. God neither openly nor secretly decreeth or willethe sinne, as sinne: for hee is not a God that hath pleasure in wickednesse, *Psalme 54.* They keepe their wont therefore in calumniating us. Also they erre in refusing the distinction betweene Gods revealed and secret will, whereby wee understand not two wills in God, but one and the same will; partly revealed, partly concealed from us, and secret according to *Deut. 29. 29.* By his revealed will or commandments God would have Abraham to kill his Sonne, *Gen. 22.* by his secret will (not then revealed to Abraham, but afterward) he would not have him killed.

They goe on and would prove, that God did neither decree, nor lay any necessary vine Adam to transgresse. But they labour in the wind, and would prove that which wee confesse, yet in their prooffe lurketh error, for they affirme, that God left not Adam unfurnished with any thing that might support him in that estate in which hee created him. For this they bring no word of God, but broach their own fancies. Adam was unfurnished of Gods gracious helpe to support him when hee was tempted: for want of it, hee willingly yeelded unto Satan: by it, hee might and would

Page 7.

would have resisted all tentations; even as the eldest Angels having this grace, are supported so as they shall never fall. *Adam* indeed was so furnished of God, that no power or fraud of Satan could have vanquished him, unless hee himselfe would voluntarily yeeld: which hee did, and therefore had no excuse for his sinne. But God (if he had pleased) could have so confirmed his will in good, could so have supported him with grace in tentation, that his will should not at all have declined to evill. This God did not, because so it pleased him; and he was not bound to give *Adam* more grace, then that, which hee had bestowed on him; which was so great, that no power of Devils could have prevailed, if the man had not willingly fallen.

Page 10,

11. They proceed to manifest two things; First, of *Adams* state, viz. that God could not make him otherwise then hee made him; that is mutable, able to obey his precepts; but not unchangeably good.

Answ. Not to reason of things too high for us, how God could have made man: I grant that men and Angels, and all creatures are changeable: and that *Adam* was able to obey all Gods commandments, if hee had would; but this proveth not that hee was furnished with all things that might support him in that good estate: for he had not speciall grace from God to stablish his will in good; which the Lord could have done, and then *Adam* had not sinned: Whereas they add, God did not decree and force him to sinne, wee say the same; and they sinfully wrong us to impute such blasphemy unto us.

2. The second thing they would manifest is, That many things be done against the will of God.

Answ. This as it is set downe is false; for it was the will of God to suffer *Adam* to fall, else he had not fallen; and God willingly suffereth all the finnes done under the Sunne; for if hee would not suffer them, the creatures could not doe them; But understanding by Gods will his commandment, or his approbation; so it is true, that too many things are done against Gods will, and this they need not goe about to prove, for none (I thinke) denyeth it.

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But they scoffe at the distinction between the action and the sinne of the action, and call it merely a fabulous riddle; and say, the subtilty of the riddle is this, that sinne is nothing; whereupon they presently inferre that men are punished for nothing.

Had they not a better faculty in deviding then in disputing, they would not have called it a fabulous riddle. I have before proved that all actions of men as they are naturall, all motions inward or outward are of God, *Act.* 17. 28. Again, I have proved that the actions

one, of *Assyria* and *Babylon*, were just and holy actions as God did them, but wicked and sinfull as men performed them; therefore the action, and the sinne of action, are rightly and needfully distinguished; seeing Gods hand is in the one, but not in the other. That sinne is no substantiall thing, is plaine, seeing all things were made by God, *John* 1. 3. but sinne hee never made; it is a vicious quality infecting the good things that God made, and corrupting their actions. And thus though sinne be not simply nothing, yet it is no substantiall thing. Their definition of sinne, that it is a thought, word, or deed contrary to the will of God; is no perfect definition, for there is an hereditary sinne from *Adam*, which all have, before they can either doe, or speake, or thinke; of which point we are to treat anon. Their inference that they which hold God to be the author of the deed which is sinne, hold him to bee the author of sinne, is denyed and before disproved: we know God was the author of the deed of sending *Joseph* into *Egypt*; partly to try and humble *Joseph*, partly to provide for *Jacobs* Family, *Psal.* 105. 17. 19. *Gen.* 45. 78. yet was hee not author of the sinne committed in sending him; that was of the Patriarkes, moved with envy, *Acts* 7. 9.

They charge M. *Knox* with wide-wandering, and large blasphemy, for Page 15, ascribing to the providence of God, whatsoever the *Ethnickes* attributed to 16. fortune; their reason is this, who knoweth not, that unto fortune the *Ethnickes* ascribe all perverse and pestilent wickednesse?

Answer. Herein they wander from the truth, and blaspheme it; Gods providence extendeth further then to such things as hee himselfe is author and doer of; it extendeth to all the most horrible sinnes in the World, which he willingly suffereth to bee done, and provideth in what manner and measure hee will suffer them to be done, and by his wisdom knoweth to bring good out of the worst and most sinfull deed: could *Adam* have been tempted to sinne, if God had not given *Satan* leave to tempt? could hee have fallen if God had not left him to himselfe? was not Gods providence in *Absaloms* horrid sinne when he defiled his Fathers Wives, seeing God foretold it, and in the manner of it, before all *Israel*, and before the Sunne, 2 *Sam.* 12. 11, 12. Gods providence suffered *Shimeon* sinne when hee cursed *David*; his providence kept *Abimelech* from sinning in defiling *Sarah*, *Gen.* 20. 3. 6. To conclude, it is neere unto Atheisme and Epicurisme to deny Gods providence in any the least thing or action, be it good or evil.

But these men inferre worse matter, asking whether any thing may bee spoken more repugnant to the nature of God, or contrary to his word, &c. then to

say that God punish the man with hell torment, for doing those things which he himselfe had predestinated, ordained, decreed, determined, appointed, willed and compelled him to doe, and that which a man cannot choose, but must needs doe by the force and compulsion of his predestination.

Answer. Bold calumniators, which would make the world beleefe wee say such things as we abhorre to think: in how many books might they have seen these things denyed and refuted? Wee teach that sinne is suffered of God, not done by him, nor decreed, willed, commanded, much lesse compelled: all that sinne (whether men or Devils) sinne voluntarily, of their owne will, for which they might all in justice be damned. God tempteth no man to evil, much lesse forceth or compelleth any to evil, *Jam. 1. 13.* So they answer unto, and would refute their own fictions.

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18.

They affirme that we say, *whatsoever God foreseeth he willeth, and it cannot but come to passe*: whereto they answer, *that God foreseeth all things, good and evil, but he willeth only good: and though he fore-knoweth all things, yet all things come not to passe therefore of necessity.*

Answer. They still dally and deceive by generall and ambiguous termes. If they understand by Gods will, his permissive will, or will: so wee say all things good or evil come to passe by his will: but if they meane Gods effective or approving will, so wee hold that he willeth nothing but good. The second wee teach not, that all things therefore come to passe because God fore-knoweth them: his fore-knowledge imposeth no necessity on things: but withall wee teach, that whatsoever God fore-knoweth shall be, that must needs bee, else his knowledge should not be certaine and infallible: but they come to passe by other causes then his bare fore-knowledge. These distinctions observed, their reasons deduced from Scripture are soon taken away.

They plead, that God foreseeth the death of a sinner, and the cause thereof, viz. his wickednesse, but willeth it not; as *Ezek. 18. 32.* and *33. 11.* I will not the death of a sinner, but that he returne and live. Christ fore-saw the destruction of Jerusalem, yet he willeth it not, for hee wept; *Mat. 23. 37.*

Answer. They doe not well to minge together, Death, and wickednesse the cause of it: wickednesse God willeth permissively, suffering it to be done: Death he willeth effectively, inflicting it on obstinate sinners. Secondly, they erre in denying absolutely that God willeth the death of a sinner, else how could God judge the world? To kill for sinne it

a work of justice, as to pardon sinne is a work of mercy; God willethe his owne justice and worke thereof, who but he createth the evill of punishment? *Esa. 45. 7. Amos 3. 6.* Who but he prepareth death and hell for sinners? *Matthew 25. 41.* and did hee doe this against his will? The Scripture in plaine words saith of *Elis* wicked Sonnes; *They beare-
hened not, &c. because the Lord would slay them, 1 Sam. 2. 25.* Whereas therefore *Ezekiel* saith, *God would not sinners death,* it cannot bee meant absolutely or in all respects (for then it should contradict the other Scripture) but conditionally or comparatively: * if sinners repent he willethe not their death; or he willethe not their death so much as their repentance. But if the wicked turne not, then (the Prophet saith) *God whetteth his sword, bendeth his bow, and prepareth for him the Instruments of death, Psal. 7. 12, 13.* So Christ would not *Jerosalems* destruction, if they would have come to him; but because they would not, hee would make it desolate, as was foretold, *Dan. 9. 26. 27.*

* So it is explained in *Ezek. 28. 21.*

They would prove that all things come not to passe of necessity, here-fore, to wit, because of Gods fore-knowledge. Page 18.

Answ. They labour in vaine to prove that they need not, Gods fore-knowledge layeth no necessity that the thing must bee done by force or compulsion: Yea Gods will alwayes layeth no such necessity, seeing he willethe some things conditionally, which are not effected unlesse the condition be observed, as he would a sinners life, or death not conditionally, if he returne to God: he would the destruction of *Nimveh*; but conditionally, except they repented. Other things God willethe absolutely, and those must needs come to passe, for none can resist or hinder his absolute will, *Esa. 46. 10, 11. Job 23. 13. Psal. 33. 10, 11.* But forasmuch as God certainly fore-knoweth all things that shall be, whether good or evill, in this respect all things come to passe of necessity; otherwise God in his fore-knowledge might be deceived; but as necessity meaneth violence, force, compulsion; so all things are not of necessity, but many are of the voluntary will of the Creature. Therefore these adversaries deceive their Readers in answering texts of Scripture alledged: for sometimes they father untruths on us, and withall sometimes spread their errors: As when they say, *In these actions,* (namely, *Shimeis* cursing of *David*, and the like) *there were evill, namely, cursing, envie, pride, deceit,* now the controversie is (say they) *who was the first cause of this cursing, envie, pride, deceit.*

Answ. They would make controversie where none is: wee beleeve that all sinne is originally from the Creature, and none from the Cre-

Page 29. ator. So when they would conclude from our Doctrine, that God should be most to be blamed, for *forcing of necessity* by his decree; Satan to tempt, and man to consent and act it: they shew themselves to be calumniators: wee doe not hold that ever any creature was, is, or ever shall be forced of necessity by Gods decree, to consent unto, or to act any sin.

And here let the prudent Reader observe, how these men themselves can distinguish when they are driven to it: for (in Page 24, 25.) they confesse God made them that are now Divels, & continueth the life of, and being of men and Devils: also in (in Page 26.) that these Devils and men (the instruments that act wickednesse) are good as they are from God; yet the actions (they say) of those instruments, the sins cannot, be good from God.

The first is true, that Devils and men were Gods good creatures; the second, (that God continueth their life and being) is also true; but imperfect; they should have added their *moving* also; for so wee are taught, that in him wee live, and move, and have our being, Acts 17. 28. Why said they not that God continueth their moving also? Was it because they saw all our actions are motions, and therefore in some respect are also of God? But this they baulke for advantage to their errors. Their third assertion is partly false, and partly fraudulent: Fraud it is to confound actions and finnes, as if they were all one, and admitted to distinction (which the Anabaptists call a *turning device*;) False it is that the actions of those instruments cannot be good from God: for whatsoever is from God is good; and all actions as they are meetly naturall, are from God in whom we live and move. Again, all actions which God (either for tryall, chastisement, or punishment) doth by evill instruments, they are morally good in respect of God; though as they are mis-done, or sinfully done by devils and men, the are morally evill; and thus God doth them not, but onely suffereth them to be done amisse.

Page 26. 27. Now for Gods sending the Assyrians against Israel, *Isaiah* 10. 5, 6. his sending delusions upon Reprobates, *2 Thes.* 2. 11. and the like; they say it was not otherwise then by suffering; and they would prove it by the devils words to Christ, *Send us into the Swine*, *Marke* 5. 12. which another Evangelist setteth downe thus, *Suffer us to goe*, &c. *Mat.* 8. 31. Hereupon they inferre, that Gods sending is nothing but suffering in this case.

Ans. They conclude more then the Scripture teacheth; for though such sending be suffering; yet it followeth not, that such sending is nothing

nothing but suffering; there is more in it then so. For the punishing of Israel by *Aster*, *Esa. 10.* was an act of justice for their sinnes; and so is the sending of delusion, in *2 Thes. 2.* a worke of justice; therefore a good worke. And if God did not doe these things, but onely suffered them; then the good workes of Justice are done by wicked men and devils; and the Devils shall bee good doers, and God a sufferer onely of good to be done. The proof they make shew of from comparing the Evangelist, sheweth what strangers they are in the booke of God. When sundry Prophets or Apostles repeate the same things, it is usually with some change and difference of words: not that different words are equivalent, one meaning neither more nor lesse then another, but of different meaning, and larger extent oftentimes, to teach further matter. That which one Evangelist calleth *Fasting*, *Marke 2. 19.* another calleth *Mourning*, *Matth. 9. 15.* yet are not these two one, though often joyned together. To drinke with the drunken, *Mat. 24. 49.* which is explained; To drinke and to bee drunke, *Luke 12. 45.* two speeches are not alwayes the same; for a man may drinke with the drunken, and yet not be drunke himselfe: in *2 Chron. 5. 4.* the Levites tooke up the Arke: *1 Kings 7. 3.* it is said, the Priests tooke up the Arke; this expoundeth the former; for though all Priests were Levites, yet all Levites were not Priests. In *1 Chron. 19. 19.* the Syrians would not helpe the Ammonites: in *2 Sam. 10. 19.* it is said, they feared to help them; yet are not these words of equall force and extent: for some may bee unwilling to helpe though they bee not afraid. The Prophet saith, rejoice greatly O daughter of Sion, *Zach. 9. 9.* the Apostle alledgeth it, Feare not O daughter of Sion, *Joh. 12. 15.* The Prophet saith, the Gentiles shall seeke, *Esa. 11. 10.* the Apostle expoundeth it, the Gentiles shall trust, *Rom. 15. 12.* and many the like; where to make one of the words no more in force then the other, were to do open violence to the Scripture.

And that all may see that *sending* is more then *suffering*, the very same History which they alledge doth convince them; for the same devils at the same time desired *Christ* that he would not send them away out of the Country, *Mat. 5. 10.* but in *Luke 8. 31.* it is said, they desired that he would not command them to goe out into the deepe. If these mens reasons be of weight, *sending* is no more then *suffering*: this reason hath as much weight, that *sending* is no lesse then *commanding*. Now betwixt *commanding* and *suffering* themselves (I suppose) will confesse there is sometimes a great difference. But why doth the one Evangelist say

send us; and another suffer us? Not to confound these two as one, but to teach us two things. First, that as it was the Devils sinfull and malicious desire to hurt the creatures, and to procure envie against Christ, in this respect he suffered them. Secondly; but as it was Christs just punishment on the covetous *Gadarens*, and tryall of them; whether they loved their Swine more then him and his gospel; in these respects Christ not only suffered, but sent the Devils into the swine; and the Devils were his Servants to doe what he would have done. The like is to be minded for Gods sending the *Assyrians* and *Babylonians* with sword to kill, and the devils with delusions to deceive the reprobates, and other the like, 1 *Kin.* 22. 19, 20. 22, 23.

This is further manifested by the example of Christs death, touching which (whatsoever the Scripture saith) these men doe deny that God determined, appointed, or decreed, that the wicked should betray or murder him, otherwile then by suffering them; which if they speake in respect of the sinne onely, wee would grant, but being meant of the actions done, it is against the expresse Scriptures, which say the Jewes took and crucified him, being delivered by the determinate Counsell and fore-knowledge of God, *Act.* 2. 23. and that both Gentiles and Israelites were gathered together for to do whatsoever Gods hand & his counsell predestinanted (or fore-determined) to be done, *Act.* 4. 27, 28. Now Gods Counsell and Predetermination, that a thing should be done, is more then bare permission, and his hand being in it, sheweth him to bee an Agent in this worke. God out of his love sent and gave his Sonne for us, *Job.* 3. 16, 17. it pleased the Lord to bruise him, and put him to griefe, *Isa.* 53. 10. and Christ laid downe his life of himselfe, no man tooke it from him, *John* 10. 18. he powred out his soule unto death, *Isa.* 53. 12. he offered up himself a sacrifice for our finnes, through the eternall Spirit, *Heb.* 7. 27. and 9. 14. These and the like sayings in Scripture, teach us more of God in Christs death, then a bare suffering. Gods good hand was in it for our redemption, and not onely the wicked hands of them that sinfully crucified him.

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Whereas they tell us, Christ might have bene slain without sinne, for God might have appointed some to sacrifice Christ, as he did Abraham to sacrifice Isaac, &c. They speake too presumptuously in Gods matters; will they teach him another or a better way to effect his own purposes, then himselfe hath chosen? But what would they inferre upon it? if God had decreed that Christ should have bene slain by holy Angels; they would not then deny (I suppose) but God should bee an agent in his

Sons

honest death. Now that God decreed hee should bee slain by evill Angels, and hands of wicked men; and his Decrees and Counsels must stand, *Psal. 33. 11.* his predictions must needs bee fulfilled, *Act. 1. 16.* is hee not therefore an agent in Christs death? Shall hee bee restrained from using any of his creatures to doe his good worke, because they through their own corruption and malice doe it (and cannot but do it) amisse? Or shall their mis-doing which is in them voluntary, and not caused of God, be imputed to him? Let men speak and think of God with more sobriety: and though our dulnesse cannot comprehend how Gods good hand can bee in the evill actions of wicked men, and hee not partaker of their sin: yet let us not deny that which God plainly teacheth, but rather lay our hand on our mouth, and confesse wee have uttered that wee understood not, things too wonderfull for us which wee knew not, *Job 40. 4. and 42. 3.*

The last reason which they pretend to answer, is such as dazzleth the adversaries eyes. The Scripture saith, the Jewes could not beleeve, because hee (the Lord) *blinded their eyes and hardened their heart, that they should not see, nor understand, and bee converted and healed, Joh. 12. 39. 40.* Also the Lord saith, *I will harden Pharaohs heart; and hee shall not bearken unto mee; that I may lay my hand upon Egypt, &c. Exod. 7. 3. 4.* They answer, to the first, that by comparing *Esa. 6. 9. Adat. 13. 14. &c. Mat. 23. 26. &c.* It is manifest, that they winked with their eyes lest they should see: for which cause God gave them up to that reprobate sense. To the latter they answer, That Pharaoh hardened his (owne) heart, *Exod. 9. 34. and God hardened his heart, and (for the hearts of the wicked) by giving them up to Satan (whom worketh hardnesse of heart against God) and to their own bewitchment, and lusts, to vile affections, and to reprobate mindes, Psal. 81. 11. and Rom. 1. 24. 26. 28.*

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Answe. That the Jewes winked and would not see, that Pharaoh hardened his own heart and would not let Israel go, is true. That for these causes God gave them up to their own lusts, &c. and to Satan, is also true. Thus farre wee agree, but to the force of our reason they answer nothing at all. For in these workes of blinding and hardning, there is more then Gods bare permission: they did it, and God did it; they sinfully, but God righteously, justly rewarding their sinne. And thus the enemy condemneth himselfe. For hee that for sin inflicteth punishment, doth a good work of justice, and suffereth it not onely to be done: but God for sin blinded the eyes, and hardened the hearts of

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of the Jews and Egyptians; therefore in blinding and hardning, God was a doer (as a just Judge) and not a sufferer onely, as while-ere they pleaded. Between these two there is great difference. The Greekes tooke *Softbenes* and beat him before *Gallioes* judgement seat: here *Gallio* suffered them onely, caring for none of those things, *Act. 18. 15, 16, 17.* *Paul* and *Silas* were beaten and imprisoned by the Magistrates commandement, *Act. 16. 22, 23.* here the Magistrates not onely suffered, but were agents also in their beating and imprisoning, though they did it by other wicked mens hands. So God when hee commandeth Satan to go and deceive, or harden wicked sinners, *1 King. 22. 23.* When hee giveth sinners up to a reprobate minde, *Rom. 1. 24. 26. 28.* then God deceiveth, God hardneth in just judgement, and doth not onely suffer these things. When the Judge delivereth an evill doer to the Officer, and the Officer cast him into prison, *Luk. 12. 58.* the Judge doth this by the Officer. So God is the Judge, hee delivereth evill doers to Satan to bee their deluder, their tormentor, their gaoler: hee giveth them up to blindness, hardnesse, reprobate minde; and these are works of his justice, which Satan and evill men execute most sinfully. Christ saith, hee came into this world for judgement, that they which see not might see, and that they which see might bee made blind, *Joh. 9. 39.* Now in what manner God blindeth and hardneth sinners, it is not in man to declare, for his judgements are unsearchable, and his wayes past finding out, *Rom. 11. 33.* But they that for his judgements would make God the authour of sin, erre on the one hand: and they that ascribe unto him herein but a bare permission, erre on the other hand. Godlinesse will teach us to beleeve and rest in that which the Scriptures teach: though it passe our reach and capacity how God in his wisdom doth these things. Hitherto of Predestination.

2. Of Election.

THEY proceed to speake of Election; where after they have set down (as they think good themselves) what our opinion is, they propound their own doctrine, viz. That Christ came to cure all men of their sinnes, but with a bitter medicine, that is, that wee must deny our selves, take up his crosse, and follow him. So many refuse to take this medicine, cannot bee cured; but such as receive it are cured. Againe, That they

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are elected who do put on Christ, and that our election dependeth upon this condition, according to the Scriptures, the Lord chooseth to himselfe a righteous man, & they that were not Gods people shall be his people, &c. if they seek righteousness by faith, & these are the elect according to the election of Grace. Election (they say) is not of particular persons, but of quality: all persons are Gods generation; and those persons in whom hee findeth faith and obedience of his meere mercy, those persons hee electeth to salvation, for the quality hee findeth in them; which hee himselfe hath wrought by his word and spirit, which they might have resisted, but did not, but submitted to the righteousness of God; and this is Gods purpose of election before the World was, and these are they whom God knew or acknowledged before. And for Gods decree they feigne it to be thus, I will cause all Nations to be taught (by Christ) and so many of them (being all called) as doe not behave themselves as they ought, I will cause to be punished, and the rest I will blesse and make happy. This is the doctrine of blind Odigos the guide; and ignorant Erenetes the Searcher answereth, I doe thinke it so to have been.

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Rom. 9. 25. 29.

Rom. 11. 5.

Acts 17. 28. 29.

Rom. 8. 29.

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Answer. Very ignorantly and erroneously have they propounded their opinion, with some truth mixing much error, that the blind may lead the blind into the ditch. It is true, that such men as they describe are Gods elect: it is also true, that God hath wrought these good things in them by his Word and Spirit. But false it is, that our election dependeth upon this condition; False, that election is not of particular persons, but of quality. False it is (and thwarting their former speech) that God electeth those persons in whom he findeth faith and obedience: for before election no such persons are to be found among all the Sons of Adam. False it is, and an abusing of the Scripture, to say, that God chooseth to himselfe a righteous man. False it is to say, (in this matter of election) that all persons are Gods generation. Briefly, the whole tenour of their description of Gods election is perverse and erroneous.

For first, no Scripture telleth them that our election to life, dependeth on this condition, of our Faith and obedience. Faith and obedience are the effect (not the cause) of our election; and are conditions following election, not going before it; as it is written, as many as were ordained to eternall life beleeved, Acts 13. 48. teaching that Gods ordaining to life (that is his election) went before their beleeving; but these men invert the order of God, and would teach, that so many as beleeved (before-hand) were ordained to life.

Secondly, the Apostle teacheth us, that whom God fore-knew, hee also did predestinate to be conformed to the Image of his Sonne, Romans 8.

29. so that our conformity to the image of Christ, our faith, obedience, bearing of his Crosse, &c. is that whereunto (not that wherefore) God predestinated or chose us. This is most apparent by the words following, *whom hee did predestinate, them hee also called, and whom hee called, them hee also justified, and whom hee justified, them hee also glorified, Rom. 8. 30.* So then, glorifying commeth after justifying; justifying after calling; calling after predestinating or choosing unto life: and these graces are not before predestination, or causes of it, as these adversaries would perswade.

Thirdly, it is written, that God hath chosen us in Christ, before the foundation of the world, that we should be holy, and be predestinated us unto the adoption of children by Jesus Christ, *Ephes. 1. 4, 5.* so that our holiness, and our adoption are things that we are chosen unto, and do follow election; but are not the things going before, and which wee are chosen for, because God findeth them in us.

Fourthly, Paul teacheth us, that God justifieth the ungodly that beleeve in him, *Rom. 4. 5.* now those whom he justifieth, he did choose and predestinate before, *Rom. 8. 30.* therefore he chose the ungodly, the unrighteous; that they may be made godly, righteous and holy, through his grace. But these men say, God chooseth a righteous man, whereas the Scripture saith, *There is none that doeth good, no not one, there is none that understandeth, none that seeketh after God, Rom. 3. 10, 11.* so that if God should choose the righteous onely, none at all should be chosen. They say, it is according to the Scripture, but they shew no Scripture that accordeth to their saying. If they intend, *Psal. 4. 3. the Lord hath set apart (or separated) him that is godly for himselfe;* (for I know not else what Scripture else they should meane) they are deceived and would deceive, for David speaketh not there of his election to life, but of his being set apart to the glory of the Kingdom of Israel, which his enemies would have turned to ignominy: neither useth hee the word of election, but of setting apart (or separating after a marvellous sort) which word is used for Gods administration towards his people, after they are elected and called, as appeareth in *Exod. 33. 16. & 41. 9.* yea, and it is applyed to brutes beasts, which are not partakers of the election that wee treat of, *Exodus 9. 4.*

Fifthly, Moses teacheth Israel, that God gave them not inheritance in the Earthly Canaan (much lesse in the Kingdome of Christ) for their righteousness or uprightness of their hearts, *Deut. 9. 4, 5, 6.* hee telleth them, *Because God loved their fathers, therefore he chose their seed after them, Deut.*

4. 37. But these men would perswade, that because men deny themselves, take up the crosse and follow Christ, (that is, because they are righteous and holy) therefore God chooseth them to inherit Heaven.

Sixthly, Because all men are by nature, or creation, the off-spring, or generation of God, *Acts 17. 28.* these men would conclude, that election to eternall life, is not of particular persons, but of quality: as if our first naturall birth, and our second supernaturall birth were all one: or, because all persons are of God by creation, therefore no persons (or all persons) are of God by regeneration, and by election. But it is palpable error to confound things so different.

They proceed in their error, and say, *All men to whom the Gospel is preached, were elected to salvation in Christ; not actually, for they could not be actually chosen before they had actually any being, but in the eternall purpose of God upon the condition afore-spoken.*

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Their first assertion is against truth, against reason. It is not true that all to whom the Gospel is preached, were elected to salvation in Christ, no Scripture saith so: wee are taught the contrary by *Acts 13. 46, 48.* where the Gospel was preached to many, but all that heard it were not elected to salvation; for as many as were ordained (that is, elected) to eternall life believed, but all believed not, therefore all were not ordained (or elected) to life. Against reason it is to say, all are elected; for election implieth a leaving or refusing of some; where all are taken, no choice is made. Their second saying is, *all were elected not actually; because they had no being; but in Gods eternall purpose, the action is in God, not in man; and his purposes or decrees are his actions; and if before the foundation of the world, God elected us in Christ, as the Apostle teacheth, Ephes. 1. 4. then were wee actually chosen before we had naturall being; though Gods choice had not effect in us till we had being.* But whereas they adde, *upon the condition afore-spoken, it is an error before refused.*

Object. But of the elect Paul saith, *Yee were without Christ, without God in the world; Ephes. 2. 12.* so they were not then really and particularly elected.

Howsoever they change their termes; their reason is not good. They were not without God or Christ in respect of Gods election, which he did before the world was made, *Ephes. 1. 4.* but in

respect of their sinfull estate and unbelieve, before they were called, they were without God.

2. Object. But the Apostle saith, After yee beleaved, yee were sealed with the holy spirit of promise, &c. Ephes. 1. 13, 14.

Ans. What of this? Could they not be elected of the Father before they were sealed by the holy Ghost? Gods election was before all time, Ephesians 1. 4. their calling and sealing by the Spirit, was in time; but they would confound election and sealing ignorantly.

3. Object. Rom. 9. 25. 1 Pet. 2. 10. I will call them my people which are not my people, &c. If we were actually, really and particularly chosen before the creation, then were we also Gods people, and could not at any time be said not to be his people.

Ans. Here againe they confound Gods election with his calling, which is the manifestation of his election by the effect. Gods predestination is before his calling, Rom. 8. 30. So though they were not his people by calling, they were his by election. It is evident by Acts 18. 10. that many in Corinth were Gods people before they were called or converted: Jeremie was knowne, sanctified and ordained to bee a Prophet, before hee was formed or borne, Jeremie 1. 5. and can wee thinke hee was not then also chosen to life?

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They say, The Apostles meaning is, that wee are first particularly chosen when wee receive or put on Christ; for God onely chooseth where hee findeth faith and obedience to the Gospell; and rejecteth where these are wanting. Herein they wrong the Apostles, who neither spake nor meant, as these men speake. It is shewed before from Acts 13. 48. that election goeth before faith; so these men erre that put it after; they pervert the order set downe in Rom. 8. 30. whiles they make men to bee first called, justified, glorified; and then predestinated unto life. They neglect Pauls doctrine, that God chose us before the world was, that we should be holy: and teach new doctrine of Antichrists devising, that God chose us because we were holy. But to follow them in their doctrine; God chooseth none (they say) but where hee findeth faith. Where doth God find this, seeing he hath shut up all in unbelieve? Rom. 11. 32. Faith is not of our selves, it is the gift of God, Ephes. 2. 8: so then he findeth not faith in his elect, but giveth them faith; and if they say some will not beleev, and them God rejecteth;

jecteth; some will beleeve, and them God electeth; I demand whence have any this will to beleeve? If they answer, of themselves and their owne power; the Apostle telleth us the contrary; *It is God that worketh in us both to will, and to doe, of his good pleasure, Phil. 2. 13.* Now God giveth not all men this will to beleeve and obey: for some cannot beleeve, *1 Job. 12. 39. some are reprobate concerning faith and every good worke, 2 Tim. 3. 8. Tit. 1. 16.* If God would give all men a like grace, he could make all men willing to beleeve and obey; but this he doth not, for in some he giveth a new heart and a new spirit, and takes away the stony heart out of the flesh, *Ezek. 36. 26.* in other some he hardeneth the heart, that they cannot beleeve, nor turne unto him, *John. 12. 39, 40.* The mystery of his Gospel God *hideth* from some, and *revealeth* to other some: even so, for so it seemed good in his sight, *Matth. 11. 25, 26.* Hee hath mercy on whom he will, and whom he will he hardeneth, *Rom. 9. 18.*

By this which hath been said, all that love the truth may see, that all men to whom the Gospel is preached, are not elected to salvation in Christ, as these corrupters of the Gospel teach: neither can all men beleeve, or obey, because God gives them not such grace. Some refuse indeed willingly, and they perish justly: some (who naturally are as bad as others, and have hearts of stone, not of flesh) are changed, new hearts are given them, faith and holiness are wrought in them, and so they are brought unto salvation wherunto they were elected. Why God changeth the heart of some, and not of other some, when he could if he pleased change all: is not a question to be disputed of, *Rom. 9. 19, 20.* Let it suffice us that God oweth us nothing, except death for our finnes. His grace is his owne, he may give it where he will, and none have cause to complaine: If God have given grace to any of us, let us praise him for his mercy: when we see others left without grace, let us reverence him for his unsearchable judgements.

The rest of their discourse about election, though there be many abuses they offer to the Scriptures, which might justly be taxed, yet because they none of them doe prove these mens universall election, not disprove our faith, I think needlesse to reply unto.

3. Of Reprobation.

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TOgether with Election, they treat of Reprobation, badly as before; Our Doctrine they pretend to be thus, *They say, God hath reprobated some, and the greatest number, and that before they were borne, and had done evill; for whom there was never meanes of salvation, because God would have them perish, for that was his good pleasure.*

Answ. We hold not (as they would beare the world in hand) that God would have men to perish, because it is his good pleasure, but because of their sins he destroyeth them, his justice so requiring. Neither do we hold that God ever decreed to punish his reasonable creature, without respect of the sinne thereof deserving punishment. Yet was their punishment decreed before they were borne, or had done evill. For God foreseeing their wickedness, appointed them to wrath before they acted it, though he inflicteth not punishment till they be sinners. And this the Scripture teacheth, as in *Jude, verse 4.* there are certaine men crept in, who were before of old, ordained to this condemnation. If they were ordained to it before of old, then was it before they were borne. The same is confirmed by *Rom 9. 11, 12, 13.* which Scripture they seek to pervert by a longsome and erroneous exposition. Our Doctrine being thus by them mis-reported, they labour to refute their owne forgeries, not our assertions: So that they are unworthy of any reply.

4. Of Falling away.

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THe next error which they would maintaine, is, *This man may fall from his Election.* Or, *this godly man which is in the true and saving grace of God, may fall away, and may lose their heavenly inheritance which they have right unto.* This Popish heresie they have not confirmed by any one Scripture, though they pervert many Scriptures for a shew to delude the simple.

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The faith which we professe, is this: that the Elect, however through Satans tentations, and their owne infirmities they are subject to fall from God and perish; yet they are kept by the power of God,

God, through faith, unto salvation, 1 *Pa.* 1. 5. though they through their weaknesse sinne and fall, yet the Lord putteth under his hand, *Psal.* 37. 24. and the seed of God remaineth in them, and they cannot sinne (unto death) because they are borne of God, 1 *John* 3. 9. Through of themselves they are too ready to depart from God, yet he will not turne away from them to doe them good, but putteth his feare in their hearts, that they shall not depart from him, *Jerem.* 32. 40. so Christs sheepe shall never perish, neither shall any plucke them out of his hand, but he giveth unto them eternall life, *John* 10. 28. and the Elect cannot possibly be seduced from Christ, *Mat.* 24. 24.

They plead for their errour by seven reasons.

The first is certaine Scriptures, as *Hebr.* 12. 15. *Looke lest any man faile of (or fall from) the grace of God.*

Ans. This proveth not that God will suffer his Elect to fall utterly from saving grace: but warneth them to take heed of themselves in respect of their owne frailty, and Satans subtilty. Though Gods election and foundation standeth sure, 2 *Tim.* 2. 19. yet we must make an end of our salvation with feare and trembling, and must adde vertue unto faith, and give diligence to make our Calling and Election sure, which if we doe we shall never fall, 2 *Pet.* 1. 5, 10.

Salt may lose his savour, Manb. 5.

Ans. It may, if men be seasoned but with common grace: such as God giveth to many reprobates, *Heb.* 6. 4, 5, 6. but saving grace bestowed on the Elect, is a gift and calling without repentance, *Roman.* 11. 29.

Some that have escaped the pollutions of the world, &c. may returne with the Sow to wallow in the myre, 2 *Pet.* 20. 22.

Ans. Too many indeed doe so, but they are Swine, not sheepe of Christ: they seemed to be washed by the knowledge of the Lord which they had, but their swinish nature was never changed. The Apostle in that Chapter speaketh of hypocrites and reprobates, which walk after the flesh in the lust of uncleannesse, v. 10. which are as naturall brute beasts, made to be taken and destroyed; v. 12. which are as wild without water, v. 17. so they never had saving grace.

Those that Christ hath bought may be damned, 2 *Pet.* 2. 1.

Ans. Those are such as before I spake of, which were bought of Christ by his offer of grace, and their feigned acceptance of it: but had

had they beene indeed bought from the earth, they would have followed the Lambe, and should have beene without fault before the Throne of God, *Rev. 14. 3, 4, 5.* Had they been justified by his blood, and reconciled to God by his death; much more should they be saved by his life, *Rom. 5. 9, 10.* Had they beene of Chrills sheepe, for whom he laid downe his life, he would have given them eternall life, *John 10. 27, 28.* And here note how these men would make Chrills suffering vaine; for many whom (as they thinke) Chrill dyed for, shall die themselves for ever. Where is now the justice of God, that punisheth the wicked themselves, and yet punished Chrill for them without cause, without fruit? Such doctrine the Apottle doth abhorre, *Gal. 2. 21.*

Some may tread under foot the blood of Christ wherewith they were sanctified, &c. *Heb. 10. 29.*

Ans. Such were never sanctified otherwise then swine that were washed, whose filthy nature was never indeed changed otherwise then by counterfeysance and hypocrisie.

They that have faith and good conscience, may put it away, and make shipwracke of it; and some may leave their first faith and be damned, *1 Tim. 1. 19.* and *5. 12.*

Ans. Faith is not alwayes in deed, that which it seemeth to be: There is a temporary faith, which falleth away in time of temptation, *Luke 8. 13.* a vaine dead faith, *Jam. 2.* and there is a living faith, the faith of Gods Elect, *Ti. 1. 1.* this faith never falleth utterly, for it is the seed of God, by which we are regenerate, and it remaineth in us, keeping us from sinne, *1 Job. 3. 9.*

Some written in the Booke of life may be put out, *Exod. 32. 32, 33. Psal. 69. 25. 28. Rev. 3. 5.*

Ans. Many things are spoken of God, not properly, but figuratively, and after the manner of men. So God is no way changeable, *Mel. 3. 6. Jam. 1. 17.* Neither doth he repent, *1 Sam. 15. 29.* yet it is said it repented him that he had made man, &c. *Gen. 6. 6.* because in destroying the world, he did as men when they repent. So God is said to blot out of his Booke those wicked which for a time seemed to themselves and to others to be written in his Booke, but after by Gods rooting them out are manifested never to have been written there, for then they should have continued there, because the gifts and calling of God are without repentance, *Rom. 11. 29.* His foundation standeth

deh sure, having this seale, The Lord knoweth them that are his, 2 Tim. 2. 19. But to the wicked he will professe, I never knew you, Mat. 7. 23. The talent may be taken from him that useth it not well, Mat. 25.

Ans. All that have talents, that is, gracious gifts, have not true saving grace to sanctifie those gifts, neither are they all Gods Elect. This therefore is no prooffe of the question in hand.

The Saints at Rome that were justified by faith, and had a casse unto grace, Rom. 5. 1, 2. Yet if they continued not in the bounty of God they should be cut off, &c. Rom. 11. 22.

Ans. This and the examples following are like to the former, and teach Gods Elect to have care to continue in grace, without which there is no salvation. They teach also that hypocrites falling from God shall perish. But none truly justified and partakers of saving grace, shall perish, for God glorifieth them, Rom. 5. 9. and 8. 30. and he putteth his feare in their hearts, that they shall not depart from him, Jerem. 32. 40. and if they depart not they perish not, but are kept by the power of God through faith unto salvation, 1 Pet. 1. 5.

2. Their second reason is, *If the Elect cannot fall out of Gods favour, Page 80. then did not all fall in Adam, and then some were never dead in sinne, and so need not Christs redemption, &c.*

Ans. An ignorant cavill; for the Apostle teacheth, that God hath chosen us in Christ before the foundation of the world, Ephef. 1. 4. These men speake of our state before Christ.

Againe, Adam and all in him fell from grace, such as they had of God in creation; but not from Christian grace, from grace of Election and Redemption, whereof they had no need before their fall, neither had they any promise of it till they were dead in sinne, Gen. 3. It is this saving grace in Christ from which the Elect can never utterly fall, and not any other grace by creation from which all men and some Angels have fallen.

3. *If the Elect cannot fall from their election, then have not all sinned, and beene deprived of the glory of God, and shut up in unbeleeve, &c.*

Answer. The same sophistry is in this reason that was in the former, changing the state of the question, which is onely of them that in Christ were chosen before the world was, and are by him redeemed, justified, sanctified, and shall have eternall life, Joh. 10. 28. whereas these deceivers speake of men without Christ, and before they are by him redeemed.

4. The Epheſians were Elect before the foundation of the world; Ephe. 1. Yet having ſoſaken their firſt love, if they repented not God would remove the Candleſticke, &c. Rev. 2.

Anſw. This is answered in the answers to the Scriptures which they brought in their firſt reaſon. It is true the Elect without repentance, faith and perfeverance cannot be ſaved. But all Gods Elect have from him the grace to repent, beleeve and continue in well doing, as before is proved, ſo they cannot periſh. But hypocrites which were among the Saints onely, but never of them, they cannot continue with the Saints, and ſo cannot bee ſaved, 1 John 2.19.

5. If a man in Gods favour, and choſen, cannot fall out of it: then need be no, though he commit inceſt, adultery, murder, &c. feare falling into damnation.

Anſw. Herein they abuſe Gods comfortable promiſes, as if men ſhould continue in ſinne that grace may abound. Farre be it. All men ought to feare falling into ſinne, and the Elect feare continually, knowing their owne frailty. Our ſpiritual ſecurity is not carnall ſecurity: our faith is in God, not in our ſelves; by his power we are kept, not by our owne. He ſaith to his people, *The mountaines ſhall depart, and the hils be removed, but my kindeſſe ſhall not depart from thee, neither ſhall the covenant of my peace be removed, Eſai. 54. 10.* But if by feare, they meane feare without faith, that is, deſpaire: wee beleeve that the Elect, though they fall into ſuch ſinnes, ought not to deſpaire or diſtruſt Gods mercy: as the examples of *David, Peter, &c.* which they alledge, doe evidently confirme, *Pſal. 51. Luke 22. 31, 32.*

6. If no man Elect, can fall from his election by committing of any of theſe ſinne, then to what end is repentance taught? It is in vaine, if they miſbe, nor can be in condemnation, &c.

Anſw. They that teach ſuch doctrine, their religion is vaine. We beleeve in the Elect cannot periſh, ſo neither can they continue in ſinne: He that is borne of God (ſaith the Apoſtle) committeth not ſinne, 1 John 3. 9. All that truly beleeve that they are elect, doe alſo beleeve and know, that by repentance, faith and abiding in Chriſt, they muſt come to the end of their election, the ſalvation of their ſoules: this is the way and meane unto life, and without this they cannot ſee God.

7. To what end are men admoniſhed or exhorted not to receive the grace of

of God in vaine, 2 Cor. 6. 1. Not to fall from their stedfastnesse, 2 Pet. 3. 17. &c. if they cannot fall into them? doth the Lord use words in vaine?

Ans. No, but these mens words are vaine. For God as he hath ordained men to life, hath also ordained his Lawes, exhortations, threatnings, &c. as meanes to bring them into life. He dealeth not with men as with stones, to carry them into heaven by violence, but giveth them repentance, faith, love, zeale, care and other graces; he perswadeth, moveth, draweth them to come willingly, and to continue carefully, and so at last saveth them.

In the next place, these fallers from grace, seeke to wrest the Scriptures which refute their heresie. Unto Christs words in *Mat. 24. 24.* *If it were possible they should deceive the very Elect:* They answer, that the *Elect* (namely, those that receive and obey the truth of Jesus Christ, and abide in him to the death) cannot perish.

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Ans. Great is the truth that forceth the adversaries to yeeld; this is that which we maintaine; and Christs words (*If it were possible*) prove it undeniably; and sheweth it to be impossible that the *Elect* should be deceived to lose Christ.

Object. Our controversie is whether those that be *Elect*, may fall out of it: and not whether those that abide in it can perish.

Ans. Here they would unsay that which before they said well. And the controversie they make is meere cavilling. For if it be impossible that the *Elect* should be seduced from Christ, then it is impossible that they should perish; and consequently it is impossible that they should fall from their Election.

Againe, if it be possible that they should fall from their Election, then is it possible they should perish, and possible that they should be seduced from Christ: and so our Saviours words will not stand. How greatly are these Deceivers fallen themselves, that seeke to pervert the plaine words of Christ?

Object. Many fall from their election, not by being deceived, but willingly forsake the truth, against, or after their enlightning, Heb. 6. 4. &c. and 10. 29, &c.

Answer. First, this is nothing to Christs words in *Mat. 24. 24.* Secondly, the Scriptures which they cite, say not (nor doth any Scripture say) that the *Elect* may fall from their election, either by deceit, or willingly. Thirdly, as God keepeth all his *Elect* from being deceived from Christ: so hee keepeth them from willing

forfaking of Christ: for he putteth his feare in their hearts, that they shall not depart from him, *Jerem. 32. 40.* He stablisheth them in Christ, and anointeth them, and sealeth them, and giveth the earnest of the Spirit in their hearts, *1 Cor. 1. 13. 22.*

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Another sure proöfe of the salvation of Gods Elect, is in *John 10. 3, 4, 5, 8, 14, 15, 27, 28, 29.* This Scripture the adversary would pervert with this glosse. *That so long as they continue Christs sheepe they heare his voyce, and follow him, so long they are sure, and have safety in Gods acceptance, &c.* But if they doe evill, and will not heare his voyce, then he will repent of the good that he promised, *Jer. 18. 10, &c.*

Ans. First, that by sheepe are meant Gods Elect whom he will save, is plaine by the parable of the sheepe and goats. *Matth. 25, 33. &c.* Secondly, in *John 10.* Christ useth no such words, *So long as they continue, so long as they heare his voyce, &c.* But he plainly telleth us that the sheepe doe heare his voyce, *verse 3.* that they follow him, *v. 4.* that they will not follow a stranger, neither know they his voyce, *v. 5.* that the sheepe did not hear strangers, *v. 8.* yea, all Christs sheepe shall heare his voyce, *v. 16, 17.* and he giveth them eternall life, and they shall never perish, neither shall any pluck them out of his hand, or his Fathers *v. 28, 29.* How unsufferably now doe these men wrest Christs heavenly words! Thirdly, the exception which they put, *If they doe evill in his sight, and will not heare his voyce, then he will repent of the good, &c.* This exception is impossible to be found in Christs sheepe: for though through infirmity they fall, yet he casteth them not off, for the Lord upholdeth them with his hand, *Psal. 37. 24* though they stray he seeketh them up, *Psal. 119. 176.* He brings againe that which was driven away, binds up that which was broken, strengthens that which was sicke, &c. *Ezek. 34. 16.* He circumciseth their hearts to love the Lord, with all their heart, and with all their soule, that they may live, *Deut. 30. 6.* Such as beleeve not, and heare not his voyce, are not sheepe, but goats or swine; as Christ said to the *Jewes*, Ye beleeve not, because ye are not of my sheepe, *John 10. 26.* And how is it possible that the sheepe should perish, seeing God is greater then all, in whose hand they are? *Job. 10. 28, 29.* If Satan assaile them, the God of peace will tread him under their feet, *Rom. 16. 20.* if the world, they overcome it by their faith, for greater is he that is in them, then hee that is in the world, *1 Iob. 4. 4. and 5. 4.* if their owne corruptions rebell in them, God not onely pardoneth, but also subdueth their iniquities, *Mic. 7. 18, 19.* as he

he carried them from the wombe, so he hath promised to carry them even unto old age, and hoary haire, *Esa. 46. 3, 4.* he sanctifieth them wholly, and preserveth their whole spirit, and soule and body blamelesse unto the comming of Christ, *1 Thes. 5. 23.* If neither Satan, nor the world, nor the flesh can draw them from Christ, nothing can draw them away; but they are kept by the power of God through faith unto salvation, *1 Pet. 1. 5.*

Unto *Job. 13. 1.* where it is said, *Christ loved his owne unto the end;* Page 87.
they first say, that the meaning is unto the end of his life.

Answer. This is a frivolous limitation; did Christ love his owne no longer then while he lived with them in this world? Who taught these miserable men thus to limit and lessen the love of Christ? Hee himself teacheth otherwise to his people? *I have loved thee with an everlasting love, therefore with loving kindnesse have I drawn, &c. Jer. 31. 3.*

But it seemeth their conscience checked them when they wrote such doctrine; therefore after they say, *that he loveth this for ever, but the question is not of Christs love unto his, but of their love unto him.*

Answer. This is no answer to *Job. 13. 1.* which speaketh of Christs love, not of theirs: Secondly, it is impossible that Christ should love Tim. 2. 12.
any for ever, if they also love not him; for such as hate and forsake him, them also he will hate and forsake, and so cannot love them for ever: Thirdly, it is before proved from *Jer. 31. 3.* that those whom hee embraceth with everlasting love, hee also draweth with loving kindnesse: and being drawne, *they run after him, Song. 1. 4. those whom he loveth first, they love him, 1 John 4. 19. hee circumciseth their hearts to love him, Dent. 30. 6. hee putteth his feare into their heart, not to depart from him, Jer. 32. 40. and nothing can separate them from the love of Christ, Rom. 8. 35.*

Unto *Rom. 11. 29.* where the Apostle saith, *the gifts and calling of* Page 89.
God are without repentance: they answer with their common exception, that if the Jewes abide not still in unbelieve, they shall be grafted in againe: of this the gifts and calling of God are without repentance.

Answer. They still labour to overthrow one part of the truth by alledging another: The Apostle as he saith, that if the Jewes abide not in unbelieve they shall be grafted in, for God is able, *Rom 11. 23.* so hee further saith, that blindness in part is happened to Israel untill the fulnesse of the Gentiles be come in, and so all Israel shall be saved; as it is written, *There shall come out of Sion the deliverer, and shall turne away ungodlinesse from Jacob, &c. vers. 25, 26. and fur-*

ther telleth us, that as touching the election, they are beloved for the Fathers: whereof the reason is this, for the gifts and callings of God are without repentance, v. 28, 29. Therefore as the first is true, that God is able to graffe them in, so the second is also true, that he is willing, and they shall bee graffed in: as there is a condition on their parts, if they abide not in unbelieve, so there is an absolute promise on Gods part, that they shall not abide in it; because Christ the Deliverer will turne away ungodlinesse from them; that is, hee will take away their unbelieve and hardnesse, he will take away their sinnes, vers. 26, 27. which is a plaine evidence that hee loveth them, and repenteth not of his former love and promise. And as he dealeth with the elect Jewes, so doth he with all the elect Gentiles: therefore shall all Gods elect in time be converted, and their sinnes forgiven them: and so undoubtedly saved by him whose gifts and calling are without repentance.

In 1 *Job.* 2. 19 it is said, *They went out from us, but they were not of us; for if they had bene of us, they would no doubt have continued with us, &c.* This place sheweth that hypocrites and reprobates which abide not, were never of Christs Church, though crept for a time amongst them. It teacheth also, that all who are of the Saints, of Christ Sheepe and Elect, doe abide and fall not away to perdition.

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To this they make answer, first by an open slander, that *we should affirme that God hath predestinated some to Salvation, and some to damnation without a condition: this we affirme not, but they falsly charge us, as I have formerly manifested.*

Againe, they say wee affirme, that the elect making never so great shew of wickednesse, and walking in the wayes of Belial, are still elect; and can by no meanes fall out of their election, &c. But herein they keepe their wont; had they dealt honestly, they should have shewed who and where wee thus affirme. Wee hold that the elect after their calling are carefull to avoid all sinne, as it is written; *Wee know that whosoever is borne of God sinneth not, but hee that is begotten of God keepeth himselfe, and that wicked one toucheth him not, 1 Job. 5. 18.* And though the elect fall through infirmity, into many grievous sinnes, yet they abide not alwayes in them; but are renewed by repentance and faith in Christ; and whiles they are fallen, they are not cast off, *Psal. 37.* neither doth God repent of his electing of them, nor utterly depriveth them of grace and his good Spirit, *Psal. 51. Luk. 22. 31, 32. Ezek. 34. 16.*

Thirdly,

Thirdly, they tell us of difference between persons as they are. Page 91.
 Gods generation (or creatures) and qualities good or evill. But
 this (howsoever they boast of the excellency of it) is to no purpose,
 for all men being corrupted with evill qualities, Rom. 2, & 3. how is
 it that any are changed into good, but by the power and grace of
 God which is effectuall in all his elect? the residue abide in their
 sinnes, because God changeth not; nor reneweth their hearts, and
 such he never elected unto life, but ordained them of old unto con-
 demnation, Jude ver. 4.

Lastly, they answer with absurd Sophistry, saying, that these words, Page 92.
 1 John 2. 19. *they went out from us*, is meant of lying Spirits, the An-
 tichrists in those persons who once had the spirit of truth in them:
 and the Apostle saith, *they were never of us*; for ver. 21. no lye is of
 the truth; for example, (say they) the spirit of *Hymennus*, together
 with his person, was in spirituall fellowship with *Paul*, so long as hee
 retained faith and a good conscience, but having put away the spirit
 of truth, and received a lying spirit; he went out from them in that
 his spirit, for or because it *was never of them*, &c. Will any say that
 the Pope himselfe is Antichrist in respect of his person? or rather in
 regard of his spirit or spirituall power he hath. Therefore all that
 this place proveth, is, that lying spirits or Antichrists in mens per-
 sons, went out from the truth, and were never of the truth; and
 therefore serveth nothing to prove that the elect can never fall away.

Answer. Was ever plaine Scripture more violently wrested by any
 Hereticke? The Apostle saith of the many Antichrists, *they went out
 from us, but they were not of us*, Job. 2. 18, 19. This these men will
 not have to be meant of their persons, but of their spirits in their
 persons. And what understand they by their spirits? their lyes,
 their errors, their spirituall power, such as the Pope hath; that is,
 (as before they distinguished) their wicked qualities, not their per-
 sons; for God (they say) loveth all persons, they being his genera-
 tion, Acts 17. 27.

First, it is an error to say, God hateth not the persons of wicked
 men, but the evill qualities in them onely; for though he hateth no
 creature in respect of their creation, which was good; yet the Crea-
 ture being degenerate and fallen from God, hee hateth their wicked-
 nesse, and them also for it; as the Scripture plainly witnesseth, Psal.
 5. 4, 5, 6. & 11. 5.

Secondly, it is erroneous to say, that by spirits, the Apostle meaneth
 not

not persons but qualities, 1 John 4. 1. for himselfe sheweth his meaning, when hee saith, because many false Prophets are gone out into the World. So by Spirits to bee tryed, he meaneth Prophets, which came with spirituall gifts: and it is frequent in Scripture to call Subjects or persons, by the name of adjuncts or qualities in them: as, I am against the O pride, Jer. 50. 31. that is, O thou most proud; and pride, shall stumble and fall, verse 32. that is, the proud person; the poverty of the Land, 2 Kings 24. 14. that is, the poorest people. Deceit (or Sloth) roseth not that which he tooke in hunting, Prov. 14. 27. that is, the deceitfull man; and many the like.

Thirdly, it is from the deepnesse of Familisme, to say, that Antichrists are not persons, but evill qualities in men; so Christ may bee holden no person, but a godly quality in us: the Apostle speaketh of the Person, for hee saith not the *hye*, but the *hyer*: be that denyeth that Jesus is the Christ, he is Antichrist, 1 John 2. 22.

Fourthly, it is an absurd exposition of 1 Job. 2. 19. to put qualities for persons. Hee there speakes of Antichrists, They went out from us; these men will have it, evill or Antichristian qualities went out from us. But what sense then will they make of the last branch of the verse, that they might bee made manifest, that they were not all of us? Will they say, some Antichristian qualities were of the Apostles, though not all? The meaning is evident, that in the Church are persons some good, some bad, some elect, some reprobate: but whiles they abide and walke together in the Church, it is not manifest who are of the Church, who are not; but when the wicked and reprobates depart from the truth and Church, then it is manifest that such Apostates, though for a time in the Church, yet were never of it. So it is a sure prooffe, that Gods elect are both in and of the Church of Christ, and shall never fall away utterly from it.

5 Of Freewill.

THIS point these Adversaries handle confusedly and maliciously. Confusedly, because they shew not what they meane by Freewill, or freedom of will: whether free from compulsion, or free from bondage of sinne. Maliciously, for that they feigne the Calvinists to hold, that the wicked are not onely left by Gods suffering, but compelled to sinne by power, &c. compelled by the power, force, and compulsion

pulsion of Gods predestination, to commit all those wicked crimes, for which they are punished by the Magistrate, or tormented in hell, &c. and then much more doth it in goodness, as violently work all: so that the godly can neither chuse nor refuse goodnesse.

Ans. If these adversaries have common honesty, let them shew out of the writings of the Calvinists (as they call them) these assertions which they impute unto them. Till they doe this, let them have their name and fame among lyers and workers of iniquity. As for us, wee abhorre these doctrines of compulsion to sinne by force and power of Gods Predestination, &c. As for will in man, we know it to be a naturall faculty, still remaining, though corrupted by sin, as all other like faculties in us. Wee acknowledge it still to bee free from compulsion or constraint, for so will should be no will: But wee confesse with grieve that in respect of bondage to sinne (under which all men were sold, Rom. 7. 14.) it may rather be called Bondwill, then Freewill, for it is not free to refuse sin, until it be renewed by Christ; and so farre as it is regenerate by him, it is againe (as other powers and faculties in the Saints) freed by grace, and willeth things that are good.

Joh. 8. 34.
36.

Againe, they produce (to their owne condemnation) out of *Bastignus*, and the dispute in Geneva, these words; *Man by evil was spoiled, not of his will, but of the soundnesse of his will; therefore that which in nature was good, in quality became evil: and Bernard teacheth; there is in us all power to will, but to will well, we had need to profit better: to will evill we are able already, by reason of our fall; the which if they would stand unto (saith this adversary) I would require no more.*

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Ans. This wee will stand unto, and thereby doe evince *Odegar* to be a blind guide, and vaine disputer, that with lyes and calumnies should disgrace his opposites. Wee grant evill Freewill (or Freewill to evill) is remaining in all naturall men: wee beleeve that Freewill to good, is from grace and regeneration, and that all the Saints have it in part, as they have knowledge, faith, and other vertues here in part: which shall be perfected in the life to come. And if no more be required, his fruitlesse dispute is at an end; and it is worthlesse labour to answer words of winde.

CONFESSIO
16.

Of Original sinne.
THE *Arad spirit* hold (more erroneously then the very Papists) that Original sinne is an idle terme, and that there is no such thing

Confessio 16.
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thing at men intend by the word. In this their Dialogue they set the date of the Question thus; *Of the Originall estate of man-kind.* Wherein they speake doubtfully and deceitfully. For mans originall estate is properly that described in *Genesis. 1.* which was by creation very good. But since the fall of *Adam*, our originall estate is through that fall, become full and miserable: and is so acknowledged by *David, Psal. 51. 5.* by *John, Job. 14. 4.* by *Paul, Rom. 5. 12.* &c. *Ephes. 2. 3.* and by *Christ himselfe, Job. 3. 3, 56.*

Notwithstanding these adversaries affirme, *That no infant whatsoever, is in the estate of condemnation of hell with the wicked,* Which they think to prove thus. *Without sinne there is no condemnation, Rom. 6. 23. Ezek. 18. 4, 20. Without transgression of the Law, there is no sinne, 1 John 3. 4. Rom. 5. 13. Therefore if Infants have transgressed no Law, there is no condemnation to them.*

11. 1. col
21

Ans. The conclusion (which implyeth that infants are not transgressors of Gods Law) is denied. The Apostle teacheth us, *That by one mans sinne entered into the world, and death by sinne: and so death passed upon all men, for that all have sinned: and, by one mans disobedience, many were made sinners, Rom. 5. 12, 19.* Note also how these men thwart themselves: before, when they pleaded for falling from grace, one of their reasons was, *If the Elect cannot fall out of Gods favour, then did not all fall in Adam, and then some were never dead in sinnes and trespasses, and so need not Christs redemption, &c.* Now they plead, *that no infants are sinners;* which if it be so, then many (as all that dye infants) never fell in *Adam*, nor needed Christs redemption. And so such shall either not come into heaven, or shall come thither other wayes then by *Christ*, contrary to *John 14. 6. All. 4. 12.*

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But these enemies dispute (against the Apostles Doctrine) thus. *Infants had no life nor being at that time, (when the Law was given to Adam) and the Law is given to them that know it, and hath dominion over them as long as they live. Therefore Infants having no being, and so no knowledge, nor being, then living, that law had no dominion over them.*

Page 113.
Rom. 7. 1.

Ans. First, this is no more against Infants then old men: for no man had life or being at that time otherwise then infants had. So *Adams* fall was for himselfe alone, and no man fell with him; for no man then had life or being but he. And then these lying spirits say not so much as the Apostle, who saith, *Through the offence*

Concl. 10.
Concl. 11.

think

(or

2. 1. 12. *From many one* Rom. 1. 15. By the offence of one, (iudgement came) upon all men to condemnation, v. 9. By one mans disobedience, many were made sinners, v. 19. In Adam all dyed, 1 Cor. 15. 22. This Apostolick Doctrine is as contrary to the Anabaptists, as light is to darknesse.

2. They hereby weaken (if they could) the Apostles Argument in Hebr. 7. 9, 10. by *Levis* paying tithes to *Melchisedeck* in *Abraham*: for a man might cavill, that *Levi* had no life nor being at that time. But *Paul* saith, he was in the loynes of his father *Abraham*, when *Melchisedeck* met him. So say I, we all were in the Joynes of our father *Adam* when he transgressed. If then *Levi* paid tithes when *Abraham* did, we all brake Gods Law when *Adam* did.

3. They hereby weaken (as they can) the Apostles proofs of our redemption by Christ: for he saith, that *Adam* is the figure of Christ that was to come: And if through the offence of one, many be dead: much more the gift by grace, by one man *Jesus Christ* hath abounded unto many: and, as by one mans disobedience many be made sinners, so by the obedience of one shall many be made righteous, Rom. 5. 14, 15, 19. Now take away the first, namely the transgression of all men in *Adam*, and it overthroweth the latter, so wit, the righteousness and salvation of the world by Christ.

4. They abuse the Apostles words, in Rom. 7. 1. whence they would prove, that the Law (given to *Adam*) was given to them (onely) that knew it, namely, to *Adam* and his wife, not to their children which knew it not: whereas the Apostle speaking to the *Romans*, spake to them that knew the Law; the more to convince them: he denyeth not that God gave his Law to *Adam* and his posterity in his loynes. The Lord calleth those things which be not as though they were. Rom. 4. 17. He spake to *Cyrus*, and gave him promises, before *Cyrus* knew him, or was borne into this world, Esai. 45. 1, 5. he promised the land to *Abraham* and to his seed after him, when as yet he had no child, Gen. 17. 5. He made a Covenant with *Israel*, not with them onely that stood there that day, but with them also that were not there that day with them, Dent. 29. 14, 15. And if he did thus imply the children with the parents in other covenants and promises: how much more did he the like to *Adams* seed: seeing *Adam* is spoken of, not as a particular man, but a generall; so that his unrighteousnesse was not his owne onely, but his childrens also; even as Christs

righteousnesse (whom *Adam* signified) was not his owne vncie, but is communicated with all his children, who therefore is the second *Adam* causing life, as the first *Adam* caused death, *Rom. 5. 1 Cor. 15. 6.* Like vanity is in his next words, *Infants had then no being, no life, therefore the Law had then no dominion over them; For so they might elude Pauls argument of Levies paying tithes, Hebr. 7. 9, 10.* saying, *Levi had then no being, no life, therefore he could pay no tithes in Abrahams dayes.* But as the Apostle saith he was in the loynes of *Abraham*, and so he paid tithes; likewise we were in the loynes of *Adam*, and so we sinned. Againe, in *Rom. 7. 1.* the Apostle speaketh of a man during life, who when he is dead, his wife is free from his Law, v. 2. If they will apply this to all sinne and sinners, then they thinke when a wicked man dyeth, the Law of God hath no dominion over him any more; and so there is no punishment by the law of God to be inflicted on sinners after this life. But doe these vaine men thinke by such sophistrie to escape the damnation of Hell? Doe they not know that after death commeth judgement, and that by the Law? *Hebr. 9. 27. Rom. 23. 2, 16.*

Against the Apostles Doctrine in *Rom. 5.* they alleadge, *That we were in Adam, not to bring any soule to hell for breach of that command, Thou shalt not eat: for the Lord saith, All soules are mine, both the soule of the father, and the soule of the sonne: that soule that sinneth it shall die. The sonne shall not beare the iniquity of the father, &c.*

Ans. First, the Prophet speaketh not in *Ezek. 18. 4. &c.* of *Adam*, but of the later Fathers of the Jewes which sinned, v. 2. but *Paul* speaketh of *Adam*, who was not onely a particular person (as all other fathers in this case are) but an universall man, the root of all mankind and figure of *Christ*, *Rom. 1. 14. &c.* Againe, the Prophet speaketh of such sonnes as are just, and do not such like sinnes as their fathers did, *Ezek. 18. 1, 14, &c.* but *Paul* speaketh of us all, as we are in *Adam*, unjust and sinners, and guilty of our first Fathers iniquity, *Rom. 5. 12, 19.* So these two Scriptures, the one speaking of actuall sinnes, which are eschewed, the other speaking of originall sinne, which we now cannot avoid; speake not of one and the same sinne of estate, and therefore doe not one expound another. Thirdly, the Prophet exempteth the good children which eschew their fathers sinnes, from death, *Ezek. 18. 9, 17.* The Apostle inwrappeth us all the sonnes of *Adam* in his sinne and in his death, *Rom. 5. 12, 14, 17.* Fourthly, the Prophet

Prophet speaketh generally of the many sinnes which the Fathers did, and the sonnes did not, *Ezek. 18. 6, 7, 8, 18.* The Apostle speaketh of that one sinne or offence, by which we all (being in *Adams* loynes) are guilty, *Rom. 5. 16.* But in this they both agree, the Prophet saith, *The soule that sinneth, it shall dye, Ezek. 18. 4.* the Apostle saith, *Thus all have sinned, to wit, in Adams loynes) therefore death passeth upon all, Rom. 5. 12.* Hereby all wise men may see, how impertinent a prooffe the *Anabaptists* bring from *Ezek. 18.* that *Adams* sinne brings not any soule to Hell. For *Adams* sinne bringing sinne and death upon all, and Hell being the death which is eternall, it is brought by his sinne upon all his posterity; except through *Jesus Christ* our Lord, they have eternall life, which is the gift God, *Rom. 6. 23.*

Further, they answer, (and desire it may be well observed) that mankind was onely in *Adam*, in their bodily substance; he is the father of our bodies in respect of matter, but our forme and soules came from God, he is the Father of our spirits, *Heb. 12. 9, Eccles. 12. 7.* and *8. 8.* that earthly matter was in *Adam*, of which our bodies are made, &c. thus, and no otherwise were we in *Adam*.

Answer. We observe it well, and observe their errour also. It is untrue that thus (to wit, in respect of our bodies onely) we are in *Adam*, and not in respect of our soules, no Scripture teacheth this, but their owne fantasie. For though our soules were not in all respects in *Adam*, as our bodies were, to wit, materially: yet in some respect (to wit, formally) we were in *Adam* both body and soule; which I thus manifest. *Adam* begat *Seib* in his owne image, *Gen. 5.* *Abraham* begat *Isaak*, &c. *Mar. 1.* So body begetteth not body; but man begetteth man, and man consisteth of body and soule, which are the parts that constitute a man. So man (that is the whole, not part of a man onely) is said to be borne of a woman, *Job. 14. 1.* Yea, the sixty sixe soules (whereby figuratively is meant persons, consisting of bodies and soules) are said to come out of *Jacobs* thigh (or loynes) *Gen. 46. 26.* and *Levi* in the loynes of *Abraham* is said to pay tithes, *Hebr. 7. 9, 10.* Now the body without the spirit is dead, and therefore cannot pay tithes, nor doe any action. And in the place and case in hand, in *Adam* all sinned, all dyed, judgement came on all men to condemnation, *Rom. 5. 12, 18.* But the body without the soule sinneth not, neither dieth, nor shall be condemned. Therefore

it is apparent, that the Scripture speaketh of men in *Adam*, otherwise than in respect of their bodies onely: so that these speciall mens observation is nothing worth.

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Again they plead, as God gave no Law to *Adam*, before hee gave him a soule of reason and understanding: no more doth he give to any of *Adams* posterity, any Law, till he give them soules of reason and understanding, as in *Deut. 10. 2*. I speake not to your children which have neither knowe nor seene, &c.

Answer. First, the words of *Moses* to *Israel*, to whom he propounded the Law, are not to be compared with Gods Law given to *Adam*: for the *Israelites* were spoken to personally, *Adam* generally, as an universall man, the root of all mankind, as before is proved. Secondly, the covenant of *Moses* Law did also after a sort pertain to their children which then were not, *Deut. 29. 14, 15*. though it was, actually taught them onely which were present, *Deut. 10. 1*. Thirdly, the sin which *Paul* treateth of, and death for sin, was in the world before *Moses* law, which these men speak of, *Rom. 5. 12, 13, 14*. Fourthly, let all they say be given them, yet it helps them not, for I have before proved, that we were all in *Adam* as living men, not as dead corpses, and so had soules of reason and understanding in him originally, even as we had bodies, eyes, eares, &c. in him originally, though after a different manner as before is noted.

Further they say, God never purposed to excoite on *Adam* for that transgression condemnation to hell; in that he purposed to send Christ betwixt, in whom *Adam* believing should be saved. If *Adam* for his owne sin was not condemned to hell without remedy, shall any of his posterity be sent to hell without remedy, and that for his sin? &c.

Answer. 1. The question in the first place is changed, which is, whether *Adam* & all his posterity in him, falling from God, deserved not hell for their sinne. This they deny not, neither can disprove.

2. As God purposed not to damne *Adam* for his sinne; so neither purposed he to damne *Noah* for his drunkenness, *Lot* for his incest, *David* for his adultery and murder, &c. but to give them remedy by faith in Christ. Will they hereupon plead that ocher actually drunkards, murderers, whore-mungers, deserve not damnation; or shall not many such be damned for these sinnes?

3. Though all infants for their native sinne, and all men for their after all sinnes deserve damnation: yet never was it Gods purpose to damne

damned without remedy. For Christ (the second *Adam*) giveth righteousness and life to all infants and old transgressors that are borne of him; as the first *Adam* conveyed unrighteousness and death to all his ordinary naturall posterity. Yea grace here exceedeth: for the judgement (or guilt) of originall sinne was by one (offence) to condemnation; but the free gift (by Christ) is of many offences, unto justification, *Rom. 5. 16.*

They object, that condemnation is for not believing in Christ, *Iob. 3. 19. & 16. 9. Mark. 16. 16. Rom. 11. 33.*

Ans. First the Apostle saith, the wages of sinne is death, *Rom. 6. 23.* therefore the wicked shall be condemned not onely for their not believing in Christ, but also for their unmercifullnesse, idolatries, adulteries and other crimes, *Matt. 23. 41. 42. Rom. 2. 5, 6.* Secondly, the sinne of unbelief cleaveth unto all *Adams* children as other finnes, and shall bee imputed as well as the sinne of lust, or any other iniquities. Thirdly, to believe is not in the will or power of man, but is the gracious gift of God, to such as hee hath ordained unto life, *Eph. 2. 8. Tit. 1. 3. 4.*

Again they alledge, that *Adam* by that transgression deprived himselfe of Gods favour in that estate wherein hee was in paradise: *Page 100.* and notwithstanding the promise of Christ hath by his finnes procured this judgement, *Cursed is the earth for thy sake, &c. Gen. 3.* Thus *Adam* brought himselfe and all his posterity, the earth and every creature in it to vanity and bondage of corruption, *Rom. 8. 20, &c.* And in this estate are all *Adams* sons begotten and borne: so that by *Adams* sinne, vanity, corruption and death went over all, &c. So infants have originall corruption, as other creatures have. Yet those that die and have corruption by *Adams* sinne, shall not be cast into hell fire.

Ans. A felon, murderer, traytor, that is apprehended by the magistrate, imprisoned kept in fetters and affliction his hands and goods confiscated, &c. pleadeth hee ought not to be put to death, because hee hath suffered for his crimes, losse of liberty, goods, &c. But will this plea save him?

Even such is the plea of these evil men. For all men being in *Adam* fallen from God, and traytors to his Majestie, children of wrath, and servants of sinne and Satan, because God hath cursed the earth for their sake, cast them out of earthly paradise, made the creatures

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creatures subject to vanity, and themselves subject to sorrowes and
miserie, therefore they deserve not to die in hell, if these vaine
men may be judges. But wee know the judgement of God is accor-
ding to truth against all evill doers. Hee telleth us, *the wages of sinne
is death, but the gift of God is eternall life through Christ*, Rom. 6. 23.
where eternall life being opposed to death, sheweth that eternall
death is the wages due for sinne. And what sinne is there that deser-
veth not hell? 2. Whereas they say, *Adam* by his sinne deprived him-
selfe of paradise: it is true. But if they meane earthly paradise on-
ly, they erre from the truth: for by his sinne hee was deprived al-
so of the heavenly paradise, to which there is no restoring but by
Christ, Luk. 23. 43. Rev. 2. 7. and as himselfe, so all his posterity that
sinned in him, Rom. 5. Thirdly, so where they say, all his posteritie
were subjected to vanitie and corruption, it is true, but not all the
truth, unless they understand such corruption, as Peter speaketh,
2 Pet. 2. 12. which is eternall destruction, and then they yeeld the
cause; But they meane not so, but corruption such as is in beasts,
birds, &c. wherein they goe quite astray. For beasts and other brutish
and senselesse creatures, are not sinners as all *Adams* children are,
Rom. 5. 12. 19. sinne is not but in reasonable creatures onely, as An-
gels and men. Neither is any creature subject to eternall torment,
but sinners onely. Other creatures when they perish, there is an end
of them, and of their misery with them: but they that perish in their
sinnest, have no end of their misery, but it is eternall, Math. 25. 46.
Mark 9. 45, 46. Wherefor: they doe not well to expound Rom. 5.
by Rom. 8. because the Apostle speaketh not of the same, but of di-
vers things and estates in those two Chapters. Fourthly, take that
which they say, and it overthroweth them. For how should *Adams*
sin bring all his posteritie unto death but by their guilt in *Adams* sin?
If it made not them sinners, the Scripture which they formerly al-
ledged, Ezek. 18. reacheth, that the children should not die for their
fathers sins. Now seeing many infants die daily, it proveth them all
to be sinners, because death is the wages of sinne, Rom. 6. 23. Gen. 2. 17.

At length they come to answer, Rom. 5. with this perverse doctrine,
*This is the meaning of the holy Ghost, that by Adams sinne, all his posteritie
beare weake natures*, Rom. 8. 3. by which, when the commandment comes
(Rom. 7. 10.) they cannot obey and live, but sinne and so die: till when
they are alive without the law, so saith the Apostle, vers. 9. and thus is just-
fied,

And, that all these Jewes and Gentiles are under sinne, &c. Reads on the
the Scripture, and you may evidently see, that neither this, nor any part of
Gods Word, is spoken to us of our sinne.

Answer. This is not the Apostles meaning: for hee saith not they
have weake natures, but that all were sinners, and through the offence
of one many are dead, many were made sinners. Rom. 5. 12, 13, 14, 15, 16, 17, 18, 19, 20, which
is more then weakenesse of nature and proneness to sinne. Secondly,
in Rom. 8. 3. It is said that as (the Law) is weak through the flesh, and
so cannot save any man: which words these men wrest, as if it meant
Adams children weak. Which thing though it bee true, yet it is
not that which is spoken of in Rom. 8. 3. Thirdly, when the Apostle
saith in Rom. 7. 9. that he was alive without the Law: this contradic-
teth (according to their sense) the other Scripture, in Rom. 5. 12. that
all have sinned, and are dead. The Apostle in Rom. 5. speaketh of
things as they are, in Rom. 7. 9. hee speaketh of things as they seemed
to be, but were not indeed. Paul was alive in his owne conceit
thinking himselfe able to keep the Law, as naturall men doe sup-
pose they can. But when the commandement came (to wit, unto his
knowledge and conscience) then sinne revived, and hee died. How
could this be: seeing the commandement is holy, just, and good, &c. 12.
Hee saith yet in v. 13. that sinne wrought death in him by the Law, which was
good. So then hee was sinfull (though hee knew it not) before the
commandement came, sinfull by nature, but not discerning this his
wofull state, the Law was given to shew it him, for by the Law he
learneth to know his sinne. Rom. 3. 20. Again, saying in Rom. 7. 11.
that sinne took occasion by the commandement, deceived him, and slew him:
hee plainly acknowledgeth sinne to have bene in him, before the
commandement came: this he confirmeth in v. 14. saying, the Law is
spirituall, but I am carnall, so I am under sinne: Whereupon hee applyeth
the evils which hee did, to sinne dwelling in him, v. 17, 20, and this
inhabiting or in-dwelling sinne, is that originall sinne whereof wee
treat, which I say for a while could not discern to bee in him (as all
naturall men discern it not, but count it an idle terme, and thinke
there is no such thing) till by the Law hee came to discern it and to
lament it.

Fourthly, it is here to bee observed how the Anabaptists grant, all
men have weake natures, and cannot obey and live, but sinne and die. How
cometh this to passe? By Adams sinne, say they. Behold here how
they

they thrust their owne promises. They impose a necessity upon all men which (they thinke) are borne innocents, to sinne. They cannot but sinne, they must needs die, and this not through their owne default, but by *Adams*. If we should thus reach, what out-cries would they raise against? How is it they here forget the Scriptures by which all sinners are charged. *The father shall not beare the iniquity of the father, Rom. 9. 30.* Is not this a heauie burden which the sonnes beare, that their fathers sinning, and they being innocent, are so punished of God, that they cannot but sinne, they cannot but die? Doth God create an innocent man, and give him charge to doe that which is impossible for the which to doe, and threaten death unto him for not doing it? We abhorre such doctrine as quite overthrowing Gods justice. When hee made *Adam* innocent, he gave him no law, but that which was possible and ealie for him to doe, and to beare comfort in doing it, if hee had would. His justice requireth sinners to doe the like to all his innocent creatures. Wherefore if these come not to acknowledge with the Apostle (and with us) originall sinne and death for sinne to bee in *Adams* seed, that his fall and disobedience was the fall for us all, by inspiration and by infection, as a serpent brings forth but a serpent, and that so being sinners we are bound on our sinne to doe good, by Gods full judgement, and be sold under sinne. If they come not (I say) unto this, they shall bee open enemies to the justice of God, and make the judgement of all the world for to doe equitie.

... If they say, as they say, that neither this nor any part of Gods Word is spoken of, or of infants: they impudently avouch contrary. The Apostle in *Rom. 5. 12.* speaketh of them which sinned *after the similitude of Adams* transgression, and yet death reigned over them all. What sinne can this bee but originall sinne wherein infants are borne, and for which many infants die? For when they are borne, and come to understanding, they sinne actually *like Adam*. To sin the same sin they cannot, for all being shut out of paradise, they cannot eate of the forbidden tree, though they should. Neither doth the Apostle speake of that same sin: but of sinning after the similitude of *Adams* transgression: so it meaneth *like Adams* sin, *like Adams*. Now all sinne is either originall or actuall; and that death reigneth over them which sin not actually, as *Adam* will, it must needs reigne over them which sin originally onely in *Adam*.

Adam; and shall be liable for the same, as the Apostle saith, that when they come to discretion, they sin (and cannot but sin) actually. And thus their words are refused, because they say, Infants are under no law, therefore they are not guilty of sin. The contrary is thus proved: Infants have transgressed against the law, and death for transgression as the Apostle sheweth in Rom. 5. Therefore they are under some law: though not under *Moses* law, which is written in tables of stone, yet under *Adams* law (in whose law they were and sinned) for which they are punished even with death in life.

In their next words, they condemn themselves and all their vaine reasoning, confessing, that *Adam* fell from the estate, whereby he was made in his own image, and so good or evil, as he pleased.

This is very true, and overthroweth their heresie. For *Adam* fell, as the Apostle describeth it, was *sinne, offence, transgression, disobedience, judgement (or guiltinesse) to death, and condemnation*, Rom. 5. 12. 19. Now all mankind fell in him, as *Paul* teacheth, and these enemies grant: therefore all mankind is in sin, offence, transgression, &c. unto death and condemnation.

Of the remedy for the sin of all (whereof they next speake) wee grant, that is both for Infants and old sinners by *grace in Christ*. But these are two severall questions: and here wee treat of sin onely, and the merit of it. Of Gods grace we have spoken other where.

They proceed and say, that Infants, whom *Christ* so often accounted *innocent*, *Matth. 18. 3.* and *19. 14.* are freed from the Law, and so some is dead in them: but when the commandment comes, then they are in sinne and transgression, &c. *Rom. 7. 5.* *Ephes. 2. 1.*

Innocent may be so called in sundry respects. First, when in them there is no sinne at all, thus *Adam* in his creation was *innocent*. 2. When though they be sinners, yet they are not guiltie of such sinnes as men lay to their charge, *Exod. 23. 7.* *2 Sam. 3. 28.* *Jer. 2. 24.* 3. When they are cleare of all small sins: and thus Infants may be called *innocent*, *Matth. 18. 3.* that *Christ* called Infants *Innocent* in the first sense, I deny: the Scripture also denyeth them so to bee, *Job 15. 14.* and *25. 4.* *Isa. 63. 16.* *Eph. 2. 3.* I finde not in the places which they quote, that *Christ* called Infants *innocent*: howbeit sometimes he calleth his Disciples *innocent* (or guiltlesse) *Matth. 18. 7.* of whom yet these men (I suppose) will not say, they were without

out all sin. That Infants are freed from the Law given to Adam, is charged and disproved by Rom. 5. for in Adam they sinned and died. That in a dead Christ is also disproved: either they are dead in sin, until they be revived by Christ. Eph. 2. 1, 2.

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Infants (say they) have done neither good nor evil in the flesh, therefore Infants shall not appear before Christ, they shall receive no judgement; 2 Cor. 5. 10. Revel. 20. 12, 13.

Answer. How boldly doe these men abuse the Scriptures? In 2 Cor. 5. 10. Paul saith, We must all appear before the Judgement seat of Christ; Rev. 20. 12. It is said, I saw the dead small and great stand before God.

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Nay, say these adversaries, no infants: Their reason, because infants have done neither good nor evil in the flesh; is an error before refuted: for though they have not done good or evil actually, as older people; yet in the first Adam they have done evil: and in the second Adam (Christ) they have done well.

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Against Davids confession of his birth sinne in Psal. 51. they thus dispute. If David confesse unto God his birth sinne, then hee desired him to purge him thereof: but hee was made; as Psal. 103. 14. of weak flesh, unable to resist the Tempter; through which weakness hee was overcome in these sinnes: and thus weak flesh is called sinfull flesh, (in which Christ came) Rom. 8. 1. Christ is said to be made sin, 2 Cor. 5. 21. not that hee was a sinner: no more David, confessing hee was conceived in sinne, doth prove that by conception hee was a transgressor.

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Answer. They pervert both Davids words and meaning. Hee speaketh of sinne and iniquitie: they speake of weakness onely, whereby hee fell into sinne. What Scripture can bee so plaine, that may not bee wrested with such wicked glosses? Against weakness wee pray for ayde and strength to resist evil: against sinne wee pray for mercy and forgiveness: and for this David prayeth, Psalme 51.

Secondly; it is another abuse of Scripture that they say, weak flesh is called sinfull flesh, in which Christ came, Rom. 8. 1. where first they make David no more a sinner at his birth, then Christ himselfe. contrary to the whole tenour of this Psalme, and contrary to Rom. 5. as is before shewed. Then they falsifie the text in Rom. 8. 1, 3. for the weakenesse there spoken of is in the Law, it was weak through the flesh, and so not able to save sinners.

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Thirdly,

Thirdly, by *Flesh* they *Paul* meaneth not the substance of flesh, for that weaketh not the Law, nor hindereth mans salvation: it is the good creature of God, as is the soul or spirit: but he meaneth by flesh, our corrupt sinfull state in soule and body: for he saith in ver. 8. *They that are in the flesh cannot please God.* If *flesh* mean our bodily substance, then no man living in the body can please God: not the Prophets, nor the Apostles, nor Christ himselfe, for he lived in our flesh, in our humane nature, and the Apostle should speake untruly in the ninth verse, *They are not in the flesh.* Wherefore *flesh* in *Rom. 8.* signifieth our unregenerate state, as in *Gen. 6. 3.* *Joh. 3. 6.* *Rom. 7. 18.* & *8. 5. 9.*

Fourthly, it is another falsification when they say, *sinfull flesh*, in which Christ came: the Scripture saith not in sinfull flesh, but in the likeness of sinfull flesh. *Rom. 8. 3.*

Fifthly, weaknesse or infirmity, as it meaneth not sinne, but affliction, such Christ had, such the Apostle tooke pleasure in, *1 Cor. 12. 31.* but infirmity, as it meaneth sinne, Christ had not, he is opposed herein to the Priests of the Law, which had infirmity or weaknesse, *Hebr. 7. 27, 28.* and *4. 15.* But David in *Psal. 51.* confesseth such infirmity (if they will have it so called) as was *sinne* and iniquity, which proveth he was a transgressor from the wombe, and not without sin, as was Christ.

Sixthly, Christ is said to be made sinne for us, *2 Corin. 5. 21.* these words be as the adversaries baillke and omit. David was not made sin for us, or for any, but was himselfe conceived in sinne, Christ being himselfe no sinner, yet was he made sin, that is, a sin-offering for us, to purge us, and make us the righteousness of God in him; for the sin-offering was usually called sin in the Law, *Levit. 4. 3. 8. 14, 20, 24.* &c. the Apostle expoundeth it, *for sinne*, meaning a sacrifice for sin, *Hebr. 10. 6.* from *Psal. 40.* thus Christ was a sin, that is, a sacrifice for sin, but David was not so. Therefore these places speake not of sin in one and the same sense, but in the contrary David complaineth of his owne sin and guiltinesse: *Paul* speaketh of Christ his purging David and us all from sin and guiltinesse, by being made a sin-offering for us.

Their former answer being so apparently against the truth, that David acknowledging sin, they will have it no sin, but weaknesse, they devise to darken the light with another cloud, as if David spake not of his owne estate, but his mothers, and then (say they) it is the curse or

Gen. 3. 16. where the very words agree
with David. And it is frequent in Scripture to call punish-
ment for sin, though it be not sin, and it is David's sin, nor his mo-
ther's. As a bird in the net, is the more they strive, the more they
are entangled. First, the whole scope of the Psalm is, that David
might have mercy with the Lord for his own sins, as any that readeth
it may see. And that in supplicating to God for grace before and af-
ter, he should here insert a complaint of his mothers punishment, is
without any colour of truth. But this is the meaning, and suitable
to his other words, that lamenting his actual transgression, he be-
waileth the evil fountain whence they flowed, to wit, his native
corruption, which brought forth these ugly trespasses.

Secondly, to let passe how they call Gods fatherly chastisement,
a curse or punishment; they here againe belye the Scripture, in saying
that the very words in Gen. 3. 16. agree with those of David. For neither
the word *sin* nor *iniquity*, (both which David useth in Psalm 51.)
are to be found in Gen. 3. 16. that *Oblique* brow may seeme to be of
brass, who shameth not so often and openly to falsifie the Text.

Thirdly, it is true that *sinne* and *iniquity* doe often improperly
meane punishment: but the proper meaning for fault and guiltinesse
is most frequent, and when it signifieth punishment, the context ma-
nifesteth, which is doth not here at all: but David before and after
bewaileth his sin properly. Neither is here the phrase of *bearing sin*
and *iniquity*, which is most usuall when punishment is meant: but
of being brought forth in iniquity, and conceived in sinne, and they
shew not any one place of Scripture, where such a phrase signifieth
punishment.

Fourthly, as neither *sinne* nor *iniquity* are used in Gen. 3. 16. so the
word *conception* there agreeth not, but differeth from the conceiving
that David speaketh of in Psalm 51. and the difference of the words
plainly discovereth these mens ignorance and error. For in Gen. 3.
16. *Serve* is conception with sorrow, during the time that the mo-
ther goeth with child, but Psalm 51. *Teach me* signifieth conceiving with
pleasure, for the word properly signifieth to be warme or inflamed
with desire, as in the act of generation, not of men only, but of
cattell also, as Gen. 30. 38, 39, 41. Now nature both of man and
beast teacheth all, that such conceiving is with delight, not with
paine,

mine and therefore David using such a word, when he telleth how
 his mother conceived him, cannot (in any reasonable mans under-
 standing) mean the mothers corporall paines or punishment, as
 these persecutors of the Scripture doe feigne. *Stimul corpi* (as they
 say) *They pricked and say* *That David did not sinne in being conceived*
and borne: the soule being the subject of sinne, for from the soule or heart com-
eth wickednesse *Matth. 15. 19.* The soule comes from God, the matter of
 the body from the parents: the soule is very good coming from God, the body
 hath not sinned till it be infected with the soule by transgression of a law; and
 seeing they offer us that the very matter or substance wherof David was made,
 was pure, and that this is he confesseth in *Psal. 51.* *Observe what will*
follow of this their doctrine. The matter wherof all the sinners of Adam are
 made, is from: but Christ, one of the sinners of Adam after the flesh was
 made of that matter; therefore the matter or substance of Christs body was
 (sinne) If it be wicked to say Christ was a sinner, because he was conceived of
 his mothers substance, as it is: so it is no lesse wicked to say, David was a sin-
 ner, because he was conceived of his mothers substance: seeing the substance of
 both the mothers was one and the same.

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It is even a wonder to behold how these men pervert, erre
 and flounder, as if they had sold themselves to worke iniquity. And
 First, we reach apt (as they perversly speake) that David sinned
 in being conceived and borne; for these being the workes of God and
 therefore good. But David was a sinner, because he was conceived
 and borne of sinne, as himselfe confesseth. Secondly, they erre, in saying the soule is the subject of sinne, for
 neither the soule alone, nor the body alone, but the whole
 man, (which consisteth of both, and consisteth of both,) he is
 the subject of sin. Neither doth the body without the soule, nor the
 soule without the body commit sinne, but the man whiles the soule
 is in the body sinneth; *2 Cor. 5. 10.* and as the soule was not created
 but in the body, *Eccl. 12. 1.* so when it departeth from the body,
 it sinneth no more, but goeth for judgement, *Hebr. 9. 27. Eccles. 9. 5.*
6. 10.

Thirdly, whereas they alledge, that wickednesse is from the heart,
Mat. 5. 16. it is spoken of living men consist of soule and body;
 wickednesse (as William saith) is in their hearts while they live; and after
 that they goe into the dead, *Eccles. 9. 3.* And where they say, the soule
 sinneth no more, but goeth for judgement, *Hebr. 9. 27.*

comes from God, the matter of the body from the parents: they lay not down the truth fully. For though the soule is created of God, and is not materially from the parents, as the body; yet the parents give occasion to infuse the soule; (for without corporall generation, no soule is created) and so the soule may in some sort be said to have the beginning from Adam, though not of any matter from him. The essence of it is of God; the substance of it is from the parents, from whom it hath the manner of subsisting in the body.

Fourthly, though the soule as it is created of God is very good, (as the body also respected naturally is good) yet they erre in saying, *The body sinneth not till it be infected with the soule by transgression of a Law*: whereby they meane a euill transgression after it knowes the Law.

For first, it is not the body, but the man (of body and soule) that sinneth, as before is shewed.

Secondly, the body is not infected with the soule, but both body and soule are infected with sinne, to wit, that inbred and inhabiting sinne which came from Adam, as before is proued from Rom. 5. And this sin man hath, both by imputation and inherence, before he actually transgresseth the law, Rom. 5, 14. Psal. 51. for *that which is borne of the flesh is flesh*, Iob 316.

Fifthly, they notoriously slander us, that we should affirme the very matter or substance whereof David was made, to bee sinne: we affirme no such thing. The matter or substance we say is good, as every creature of God is. Sinne is an euill accident cleaving to the substance, to the body and soule of man. Of like falshood it is, that we should affirme David to confesse in Psal. 51. that the substance whereof he was made was sin. Neither David nor we ever so spake. So the Argument which by consequence they frame touching the substance of Gods body, that it should be sinne, is frivolous, collected from a fiction of their idle heads. For if no mans substance be sinne, (as we firmly hold) much lesse Christs.

After this they cast a stumbling blocke in the way, and would haue us see, *How Ioseph that haue sinned, and are under condemnation of hell, can be reconciled to God, but only by faith in Christ Iesur: and if they cannot but by repentance and faith, then are they all left under condemnation, not for any Law that they haue broken, but for their father Adams sinne.*

Ans.

Ans. That all have sinned, and are under condemnation, is proved by the Apostle *Rom. 5. 12. 3.* how infants can be reconciled to God, he also teacheth, namely, through the gift of grace by one man *Iesus Christ, Rom. 5. 12. 18.* The manner if it bee shewed, I feare these men will not receive it: for they that have so kicked against the prickles touching all mens fall and sinne in *Adam*; how should they receive the Doctrine of restoration by *Christ*? Howbeit I will indeavour to shew it; if it doe no good to them, it may to others.

First, The faith and repentance which they require in infants, namely a *actuall*, is not to be found: as such *actuall* finnes are not found in them, as are in older men. The one of these exemplifieth the other, as the first *Adam* signified the second, *Rom. 5. 14.* By the first *Adam* we have sinne, *Rom. 5. 12.* offence, *v. 15.* disobedience, *v. 19.* judgement, *v. 16.* death, *v. 14.* condemnation, *v. 16.* By the second *Adam* (*Christ*) we have grace and the gift of grace, *v. 15.* the gift of righteousness, *v. 17.* the free gift to justification, *v. 16.* even to justification of life, *v. 18.* By the first *Adam* we have three evils: 1. imputation of his sin, 2. corruption of our nature, 3. guiltinesse of death temporary and eternall. By the second *Adam* we have three opposite good things; 1. imputation of his righteousness, 2. regeneration (or renewing) of our nature, 3. and deliverance from death temporary and eternall. As the corruption or viciousnesse that we have by *Adam*, is in the bud or spring, in the beginning (not in the full,) and inclineth us to all *actuall* finnes: so the regeneration wee have by *Christ*, is in the spring and beginnings thereof when wee are infants, and inclineth us to *actuall* faith and obedience. And thus repentance and faith are in Christian infants in their bud or beginning, inclinatively: even as impenitencie and unbelieve are in *Adam*s infants, in their beginning, and by inclination. If any man aske with *Nicodemus*, how can these things be? let him consider, that as he knoweth not the way of the wind or of the spirit, or how the bones doe grow in the wombe of her that is with child, even so he knoweth not the worke of God, who maketh all. *Iohn 3. Eccles.*

11. 5. Last, to the many examples of Gods judgements upon infants, as at *Noes* flood, the burning of *Sodom* and *Gomorrah*, &c. they answer, Though they had bodily death for the finnes of their parents:

parents: yet they perished with the wicked in hell. For of this (bodily death) other unreasonable creatures, as well as infants, have alwaies had their portions. All flesh must die, and death is losse to none but to the wicked: to the godly and innocent, death and all afflictions of this life, are not worthy of the glory that shall be secured.

Ans. In that they grant, infants have bodily death for their parents sinnes, they contradict their owne plea before from Ezek. 18. 20. the soule that sinneth, it shall die: the same shall not beare the iniquity of the father, &c. for there the Prophet speaketh even of bodily death and miseries in this world, whereof the Jewes complained. And unlesse they confesse, that infants are sinners in their parents, they cannot maintaine the justice of God for killing infants, and that oftentimes with strange & horrible deaths. And if they grant that infants are sinners, they cannot with any truth deny but hell is their due, unlesse they bee redeemed by Christ. And by infants death wee certainly conclude that they are sinners, from the Apostles ground in Rom. 5. 12. 14. & 6. 23. and that for their sinne they may and shall be cast into hell (unlesse Christ save them) is evident by Christs doctrine, in John 3. 3. Except a man be borne againe, he cannot see the Kingdome of God. And that infants are there implied is plaine, because an infant is borne a man, as Christ speaketh John 26. 21. and being borne a sinner, Psal. 51. Rom. 5. must be borne againe of the Spirit, or else shall not see the Kingdome of God. If it see not Gods kingdome, it shall see the Devils prison; for a Limbus or third place will no where be found. And how these men can exempt wicked infants from hell otherwise then by their own fancies, I know not: the Apostles taught no such doctrine, when without exception of infants, they call the old world that perished, the world of the ungodly: 2 Pet. 2. 5. and reckon none saved but Noah and his House, Heb. 11. 7. 1 Pet. 3. 20. 21. and tell us that Sodom, Gomorrah, and the Cities about them, are set forth for an example, suffering the vengeance of eternall fire, Jude v. 7.

But these presumptuous men will controll the judgements of God, and tell us that which no Prophet or Apostle ever taught, that all the infants in hell sit in suffer no such vengeance: yea, though God himself promised that if but ten righteous had been found in Sodom (wherein were many times ten infants) he would not

not have destroyed the City for tens sake, *Gen. 18. 32.* 3 The reason which they would ground upon, because other unreasonable creatures as well as infants have alwaies had their portions in bodily death; this reason is brutish, and becometh not men. For no unreasonable creature is a sinner, as all men in Adam are sinners: no unreasonable creature hath a soule immortall infused of God, as all mankind hath: no brute beast shall bee raysed from the dead, as all men shall, both old and young, to life or death eternall. And when a Beast dieth it hath an end both of welfare and misery, so hath none of Adams children. What comparison then is betweene men and beasts? where they say, death is losse to none but to the wicked; it is true. And hereupon it followeth that seeing infants are wicked, (as is formerly proved) untill they be made righteous by Christ, and borne againe; death is a losse unto them: and a gaine to those onely (whether old or yong) which are made partakers of the grace and gift of righteousness, by one Jesus Christ. *Rom. 5. 12. to 17.*

7. Of Baptizing Infants.

Against Baptizing of Infants the adversaries first lay this ground, Baptisme pertaineth onely to them that declare their repentance and faith to those Disciples of Christ that baptize them. This appeareth by Iohn Baptists doctrine and practise, *Mar. 14. Mar. 3. 8. and Christs Disciples, Iohn 4. 1. and 3. 22. by Christs commission for all nations, Mar. 28. 19. Mar. 16. 16. by the Apostles practise Acts, 2. 38. 41. and 8. 12. 36.*

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Ans. That baptisme pertaineth to such as declare their repentance and faith, is true; and the Scriptures alledged prove it. But that it pertaineth to such onely, is untrue: and none of the Scriptures which they bring, doe so teach. The infants of the Church, who cannot declare repentance or faith, are also to be baptized, as after shall be manifested.

That the practise taught by the foresaid Scriptures, is to bee perpetuall, we grant: and they needed not have taken paines to prove it.

Infants (say they) may not be baptized, because there is neither commandment, example, nor true consequence for it, in all Christs perfect Testament, &c.

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Ans. This we deny: commandment there is for it in *Mat.* 28. and *Mar.* 16. and necessary consequences from many Scriptures confirme it; as shall be proved.

Baptisme (they say) is in that a good conscience maketh request unto God, *1 Pet.* 3. 21. it is of repentance for remission of sins, *Mat.* 14. the washing of the new birth, *Tit.* 3. 5. &c. If it cannot be proved by the Scriptures that infants have their hearts sprinkled from an evil conscience, have repentance, faith, &c. they ought not to be baptized.

Ans. Their argument hath onely a shew, no substance of truth. For first a man might frame as good a reason thus; Circumcision is not that which is outward in the flesh; but that of the heart, in the spirit, *Rom.* 2. 28 29. it is the putting off of the body of the sins of the flesh, *Colos.* 2. 11. it sealeth the righteousness of faith, which they have, *Rom.* 4. 11. and the circumcising of the foreskinne of the heart, *Deut.* 10. 16. to love the Lord, &c. *Deut.* 30. 6. Now if it cannot be proved by Scripture that infants have the love of God in their hearts, the righteousness of faith, the putting off of the body of sinne, &c. they may not be circumcised, and this circumcision is nothing. If this be not a good argument to keepe children from circumcision, the other is no better to keepe them from Baptisme.

Secondly, Christian infants have the graces they speake of, repentance, faith, regeneration, &c. though not actually, or by way of declaration to others; yet they have through the worke of the Spirit, the seede and beginning of faith, virtually and by way of inclination; so that they are not wholly destitute of faith, regeneration, &c. though it be a thing hid and unknowne unto us after what manner the Lord worketh these in them, *Eccles.* 11. 5. Which I further prove thus. If infants naturally are some waies capable of Adams sinne, and so of unbeleeve, disobedience, transgression, &c. then Christian infants supernaturally and by grace are some waies capable of Christs righteousness, and so of faith, obedience, sanctification, &c. But infants are capable of the former evils by Adam: therefore they are capable of the latter good things by Christ. That they are capable of the former is before proved (where we treated of originall sinne) by *Rom.* 5. *Psal.* 51. *Iohn* 3. and many Scriptures. This consequence, that therefore they are capable of the latter also, to wit of Christian graces, is thus manifested.

First,

First, Because the first Adam was a figure of the second Adam Christ, so that as the sinne of the first Adam, his fault, disobedience, and death for it, came on all his children, both by imputation and infection or corruption of nature: so the righteousness and obedience of Christ commeth on all his children, both by imputation and renewing of nature unto life and salvation, as the Apostle compareth them, *Rom. 5. 12. 15, 16, 17, 18, 19, 21.*

Secondly, Because infants being by Adam sinners, children of wrath, &c. must be borne againe of the Spirits, or else they cannot see the Kingdome of God, *Iohn 3. 3. 5, 6.* But the Christian infants dying in infancie shall see the Kingdome of God, and not be damned, (as the adversaries grant) therefore by Christs doctrine they are borne againe of the spirit: and so must needs in some measure have repentance, faith, holnesse, without which there is no regeneration. Again, that infants have the faith and love of God in them: and regeneration in their measure, is thus proved, They to whom God giveth the signe and seale of righteousness by faith, and of regeneration, they have faith and regeneration: for God giveth no lying signe, hee sealeth no vaine or false Covenants. But God gave to infants circumcision, which was the signe and seale of the righteousness of faith and regeneration, *Gen. 17. 12. Rom. 4. 11. and 2. 28, 29. Colos. 2. 11.* Therefore infants had (and consequently now have) faith and regeneration, though not in the crop or harvest by declaration, yet in the bud and beginnings of all Christian graces. They that deny this reason, must either make God the author of a lying signe and seale of the covenant to Abraham and his infants: or they must hold that infants had those graces then, but not now: both which are wicked and absurd to affirme. Or they must say, that circumcision was not the signe and seale of the righteousness of faith, and then they openly contradict the Scripture, *Rom. 4. 11.*

Moreover, as the Apostle in *Rom. 5.* compareth our naturall estate in Adam, and our spirituall state in Christ, so may wee in this case. If we cannot justly object against Gods worke in nature, but doe beleeve that our infants are reasonable creatures, and are borne not brute beasts, but men, though actually they can manifest no reason or understanding more then beasts, (yet a young

young lambe knoweth and discerneth his damme sooner then an infant knoweth his mother :) then neither can wee justly object against Gods worke in grace, but are to beleve that our infants are sanctified creatures; and are borne belevera, not infidels, though outwardly they can manifest no faith or sanctification unto us. And why should it bee thought incredible that God should worke faith in infants? If because wee know not or perceive not how it can be: let us consider that wee know not the way of our naturall birth, and other earthly things, *Eccles. 11. 5. Job 3. 8.* how then can we know heavenly things? If we make question of the power of God: nothing is impossible with him. Hee made all things of nothing; he can make the dumbe beast speake with mans voyce, *Numb. 22.* he can make the babe in the mothers wombe, to be affected and leape for joy, at the voyce of words spoken to the mother, *Luke 1. 44.* and can bee not also worke grace, faith, holinesse in infants? Hath Satan power by sinne to infect and corrupt infants (as is before proved,) and shall not God have power to cleanse from corruption, and make them holy? if we make doubt of the will of God herein, behold we have his promises to restore our losses in Adam, by his graces in Christ, as he sheweth in *Rom. 5.* that he will circumcise our heart, and the heart of our seede to love him, *Deut. 30. 6.* wee have the seale of his promise, in giving circumcision to infants, to signifie and seale the righteousnesse of faith, *Rom. 4. 11. Gen. 17.* And we have assurance of all his promises, and of that to Abraham and his seede in particular, to be confirmed unto us (not abrogated or lessened) by Christ, *2 Cor. 1. 20. Luk. 1. 72, 73. Gal. 3. 14.* &c. wherefore they are but a faithlesse and crooked generation, that notwithstanding all that God hath spoken and done in this kinde, doe deny this grace of Christ to the infants, of his people, and the seale or confirmation of this grace by baptism now, as it was by circumcision of old.

But they proceede to pleade against the truth thus, *Regeneration is a turning from sinne to God, Act. 3. 19. 1 Thes. 2. 9. Tit. 4. 5. Repentance is a sight and knowing of sinne by the law, a confessing and sorrow for sinne, &c. Faith is the ground of things hoped for, Heb. 11. 1.* and is accompanied with obedience, *James 2.* Let them either now prove, that infants are turned from sinne, for, known, confessed, and sorrow for it, beleve the promises of God, or they say nothing.

Ans.

Ans. They reason ignorantly and perversely, not only against the light of Gods word, but of nature. As if some brutish person should pleade thus. A man is a living creature that hath a reasonable soule; and the proper affections of a man as he is a man, are the facultie of understanding, of thinking, capeablenesse of learning, of remembring, faculty of reasoning, of judging and discerning true and false, good and evill, of approving and improving, of willing and nilling, of speaking, of numbring, &c. Now let them which affirme that infants are borne men (as Christ doth in *John 16. 21.*) prove that infants doe understand, doe thinke, remember, judge, discern good and evill, approve, will, speake, &c. or else they say nothing. Were not such a disputer worthy to bee laughed and hissed at? who requireth the actuall use and manifestation of humane affections and faculties in infants; which are in them but potentially and in the seede and beginning: and because they cannot declare these things by their workes, therefore he denyeth them to bee of the generation of mankind, or borne men into the world, or that they have the faculties of men at all in them any manner of way? Even such is the argumentation of these erroneous spirits against the truth of religion. For as before they reasoned against the sinne, transgression, and condemnation of Infants, (contrary to Pauls doctrine in *Rom. 5.*) because infants actually understand not the law, nor transgresse against it; (and will not consider how they are sinners originally in Adam) so now also they reason against the grace of Christ in infants, and his workes of regeneration in them, because they cannot outwardly manifest the effects of regeneration or fruits of faith, (such as the Scriptures that they alledge doe require in older persons) and will not understand that these graces are in them through Christ and his Spirit, but in the beginnings only (as I have formerly proved) and are not in them as in those of full age, who by reason of use have their senses exercised to discern both good and evill. And here I desire to know of the Anabaptists in their next writings about these matters; first, when they thinke that children (who in their opinion are borne without any sinne) begin to bee sinners, whether at 2. 3. 5. 7. or other yeares: and when they can justly reprove a child for sinne, if it shew in word, deeде, or gesture, any thing contrary to the Law of God, as if it sweare, curse, lye, disobey.

disobey parents, take anothers goods, be froward, angry, or the like. Yet let any of them tell me (if hee can) when he himselfe first fell from his innocencie and became a sinner, being none before, by what act or transgression of what Commandement. It is strange that an innocent man should fall from his innocencie, and not know when and how. Secondly, let them say, whether every child so soone as it beginneth to be a sinner hath not remedy for the sinne by Christ; and so whether it bee not capable of repentance, faith, regeneration, &c. and consequently of Baptisme, so soone as it is a sinner. Thirdly, seeing they insist so much on the perfection of the ordinances of the new Testament, as of the old, (which thing I willingly grant) I desire to know whether (as God appointed the eighth day for the circumcising of a child after it was borne) Christ hath appointed any day, moneth, or yeare for a child to bee baptized after it is borne.

If they say, none, but when the child can manifest repentance and faith: then what manifestation hath Christ prescribed, whether if the child say it repenteth him, and hee beleeveth, it is enough, or what rules and ordinances Christ hath given, by which we may certainly know that now (and not before or after) a child is to receive Baptisme, as a repentant and beleiving sinner: and let them tell us at what age of their children they or any of them hath first baptized his child unto remission of finnes. These things are needfull to be known, that wee may walke by rule; and being not yet signified (to my knowledge) in any of their writings, I desire for my information, and for the better clearing of these controversies, that they would set downe their doctrine touching these points. For it is required of all parents to bring up their children in the nurture and admonition of the Lord, *Ephes. 6. 4.* this they cannot do aright, unlesse they know when first they begin to sinne, and consequently when first they begin to beleve. If they blame a child for sinne whiles it is an innocent, they commit iniquity: if they keepe a child from Christ and Christian baptism when it is a repentant and beleiving sinner (which may be so soone as it is a sinner) they wrong their child most sinfully, to condemne that which Christ justifieth. These things are worthy of serious consideration both in respect of our childrens estate and of our owne.

And

And now ere I proceede further to answer their cavils, I will shew two commandements for the baptizing infants: the one given of old to our fathers, the other given by Christ.

1. That which was once commanded of God and never by him called backe, is now still to be done: as it is written, *What thing soever I command you, observe to doe it*, Deut. 32. 32. But God commanded the outward seale of his covenant of grace to be given to the infants of his people, as in *Gen. 17. 12, 13. Hee that is eight dayes old shall bee circumcised among you, &c. and my covenant shall bee in your flesh for an everlasting covenant.* And this commandement touching the substance of it, and outward sealing of the covenant, hath never by him beene abrogated. Therefore it is still to be continued, and our infants (by vertue of that commandement) are to have the seale of Gods covenant.

The common objection that this prooffe is not from Christs testament, but from Moses writings, is of no weight. For *Moses wrote of Christ, Job. 5. 46.* The Apostle said *none other things then those which the Prophets and Moses did say should come, Acts 26. 22. Christ came not to destroy the law or the prophets, but to fulfill Mat. 5. 17.* Paul proveth our justification by faith in Christ from Abrahams example written by Moses, as written not for his sake alone but for us, *Rom. 4. 3. 24.* Therefore the example of Abrahams infants circumcised, is written for us also. To manifest this reason more fully, I lay downe these particulars. First, That the covenant then made with Abraham was the covenant of the Gospel, which we now have. 2 That circumcision the seale of the covenant & Baptism the seale of the covenant now, are one and the same in substance. The first is proved thus, Paul saith, *The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, In thee shall all nations be blessed, Gal. 3. 8.* Again when circumcision was instituted, the covenant was, *Thou shalt be a father of many Nations, &c. 17. 4. 5.* this promise (as belonging to the faith of Christ) is applyed to our state under the Gospel *Rom. 4. 12. 16. 17.* and is by Paul there opposed to the law. Moreover the covenant with Abraham, was that the Lord would be a God to him and to his seede after him, *Gen. 17. 7.* this promise implyeth blessednesse to him and them: for, *Blessed is the nation whose God is the Lord,*

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Psal.

Psal. 33. 12. and this blessedness commeth on none by the Law, *Rom.* 4. 15. *Gal.* 3. 10, 11, 12. and that he should be a God unto us, and we his people, is the summe of the Gospel, *Heb.* 8. 10. *2 Cor.* 6. 16. *Revel.* 21. 3. The difference betweene the fathers and us, is, that they had the Gospel in promise; wee have the same Gospel in performance, *Luk.* 1. 69. 71, 72, 73. &c. *Acts* 13. 32. 33. & 26. 6. They beleevd in Christ that was to come, We beleve in Christ who is come: Their faith and ours is one in substance, *Heb.* 11. *Gal.* 3. 9. That circumcision and baptism are also one in substance (though different in outward signe) is thus manifested, Circumcision was the signe of faith and holinesse, *Rom.* 4. 11, and 2. 29. *Col.* 2. 11. *Deut.* 10. 16. Baptisme is the signe of faith and holinesse, *Acts* 8. 37, 38. *Rom.* 6. 3, 4 &c. Circumcision was the first signe and seale of entring into the covenant: Baptisme is so now. Wee now being buried with Christ in baptism, are said to be circumcised in him, *Col.* 2. 11, 12. which plainely manifesteth them to be one and the same: even as their other sacramentall signes, are said to be the same that we now have, in respect of the things signified, *1 Cor.* 10. 1, 2, 3, 4. *2 Cor.* 5. 7, 8. For as much then as the covenant with Abraham and with us, and the seale of the covenant then & now, are one in substance, it followeth, that the commandement then to give infants the seale of the covenant, being never repealed, bindeth us to give them the seale of the covenant at this day. The exceptions which the adversaries make of the difference between circumcision and baptism, shall bee answered after in their place.

Secondly, The second commandement for baptizing of infants, is in *Mark.* 16. 15. *Goe preach the Gospel to every creature; he that beleeveth and is baptized, shall be saved, Mar.* 28. 19. *Goe teach all nations baptizing them, &c.* In this commission of Christ are two things, the preaching of the Gospel to every creature, to all nations; and the sealing of the same by baptism. The Gospel belonged to infants, and they are necessarily implied in the first: therefore baptism belonged to infants, & they are as necessarily implied in the latter. Christ biddeth them *proclaim* or *preach* the Gospel: but what the Gospel is, is not here declared, we must gather it from other Scriptures. The Gospel (or Evangelie) is the glad tydings or joyfull declaration that the promise which

which was made unto the Fathers, God hath fulfilled the same unto us their children: the promise, (I say) concerning Christ, and the redemption of the world by him, as these Scriptures teach, Acts 13. 32, 33. Luk. 1. 54. 55. 69. 70, 71, 72, 73, &c. Acts 2. 38, 39. and 26. 22. 23. Luke 4. 18. 21. So the Gospel (which is the good tidings of the fulfilling of the promise) is as large as the promise was: whereupon, not in the forementioned Scriptures onely, but in many other places, the Apostles re-ferre the Gospel to the promise (or promises) made of old: as, *It is of faith, that is might be by grace, to the end the promise might be sure to all the seed.* Rom. 4. 16. and, *Now we, brethren, as Isaac was, are the children of promise,* Gal. 4. 28. and, *Christ was a Minister of the circumcision, for the truth of God, to confirme the promises (made) unto the fathers: and that the Gentiles might glorifie God for mercie,* Rom. 15. 8, 9. and, *That the promise by faith of Jesus Christ, might be given to them that beleeve,* Gal. 3. 22. and, *Paul an Apostle, &c. according to the promise of life, which is in Christ Jesus,* 2 Tim. 1. 1. & many the like. Not in generall only, but the particular promises at severall times, are shewed to be accomplished in the Gospel; as the promise to Adam, Rom. 16. 20. from Gen. 3. 15. to Abraham, Luke 1. 55. 73. Rom. 4. 16, 17, 18. to David, Luk. 1. 69. 70. Acts 2. 30, 31. to Israel by Moses, Samuel, and other Prophets, Acts 3. 22, 24, 25. Luke 1. 70. so that all the promises of God are yea and Amen in Christ, 2 Cor. 1. 20. And for the point in controversie, the promises of grace and salvation to Abraham and to his seed, Gen. 17. 7. is by the Gospel shewed to be confirmed, Luke 1. 55. Acts 2. 38, 39. Gal. 3. 14. 16. 29. But the promise to Abrahams seed implied his infants, Gen. 17. 7. 10. 12. therefore the Gospel (which is the complement of that promise) implyeth our infants, and so the Apostle saith, *the promise is to you and to your children,* Acts 2. 39. And the signe and seale of the promise was given to Abrahams children in infancie, Gen. 17. 10. 12. therefore it belongeth to our children in their infancie: and wee are said to be the children of promise as Isaac was, Gal. 4. 28. But Isaac was the child of promise in his infancie, and had then the seale of the promise in his infancie, when he was but eight daies old, Acts 7. 8. wherefore wee also in our infancie are children of the promise, and have right to the seale of the covenant even then, or else wee are

not as Isaac was. And thus Christ commanding the Gospel to be preached; commanded the fulfilling of the promises to be preached, even all and every one of the promises, without excepting any: and so commanded the promise of grace, and accomplishment of it to the seede of the faithfull even in their infancie to be preached. Likewise commanding the seale of the covenant to be applyed unto all within the promise, as freely and generally, now as ever it was of old, not excepting infants: hee commanded infants to be sealed by baptisme, as they were sealed before by circumcision. And seeing all beleivers are by his commission to be baptized: the infants of the Church being beleivers (in respect of the beginning of faith, though not actually) as I have formerly proved, they are also to be baptized by vertue of Christs commission, *Mar. 16. Mar. 28.* that so the promises unto the fathers may be confirmed, and the Gentiles (as well as the circumcision, that is, the Jewes) may glorifie God for his mercy. *Rom. 15. 8. 9.*

Now I will proceede to answer their exceptions, beginning first with this about circumcision, and the Covenant with Abraham.

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1. *There was a commandement for circumcision, Gen. 17. there is none for baptisme of infants.*

Ans. This is before disproved, and a commandement shewed *Mar. 16.* For the sealing of the seede of the faithfull in infancie, was a part of the Gospel; seeing the Gospel is the fulfilling of the covenant and promise made to the Fathers, and to Abraham in speciall, *Abel. 13. 32. 33. Luk. 1. 55. 73.* If it bee objected, that that baptizing of infants is not there particularly expressed: I answer, neither are other parts of the Gospel particularly expressed there: but the Gospel in generall being to be proclaimed, all parts of the Gospel (wherof sealing the infants is one) are necessarily implied. Note also that that things are taught and commanded sometime in Scripture, though not in expresse words: as the Trinitie of persons in the unity of the Godhead, the resurrection of the dead, (as Christ proveth) was taught in *Exod. 3.* Eternall life in heaven, and eternall death in hell are not expressed in Moses law: nor that they should have Synagogues in every citie for the people to meet on the Sabbath. Neither in the new Testament is it taught in expresse words, that

Christ

Christ is coessential, coequall, coeternall, with the Father: or, that his death and obedience is the merit of our righteousness, or satisfaction for our sinnes: nor expressly commanded that women should receive the Lords supper, nor example that any did: with sundry other things which though they be not expressed in plain words, yet are they soundly to be proved by arguments from the scripture.

2. That commandement included males only, children or servants though unbelievers, and excluded all females, though believers: so doth not baptisme.

Answer. 1 It is untruly sayd that servants unbelievers were to be circumcised: they feigne this, the scripture teacheth them not so, but the contrary. For circumcision was the seale of the righteousness of faith, Rom. 4. 11. and should it be set upon unbelievers, which had no righteousness, no faith? So God should be made the author of a false and lying seale: to signifie and to assure the things which were not. Againe, every circumcised person was to eat the Pascheover, and had al other privileges of Israels law, Exod. 12. 48. 49. the Pascheover signified Christ, and the eating of it life by Christ, 1 Cor. 5. 7. 8. Ioh. 6. 57. But no unbeliever had these benefits. And if unbelievers and Israelites had communion together in circumcision, Pascheover, and other holy things, then was the Church of Israel no communion of Saints, but a mixture with all sorts of infidels, whosoever would, contrary to Exod. 19. 5. 6. Levit. 19. 2. and 20. 7. Deut. 14. 1. 2. & 26. 18. 19. Levit. 20. 26. 1 King. 8. 53. Though females (wanting that part of the body) were not outwardly circumcised, for that foreskin which was not, could not be cut off: yet may we not say they were excluded, for then they might not have eaten the Pascheover, Exod. 12. 48. They were within the covenant (Deut. 29. 10. 11, 12.) and implied in the males. As the men had that signe of purification (according to the nature of the male) which women had not: so women had another kind of purification (according to the nature of the female) which men had not, Levit. 12. Each sex had their portion in the things that figured their redemption by Christ, according to their severall natures. Therefore when the outward signe was changed from circumcising to baptizing, whereof the female is as capable as the male, both sexes

are:

are baptized. Act. 8. 12. So infants now are as capable of baptism, as they were of circumcision, there is nothing therefore to debarre them from it.

2. *The law required circumcision to be performed on the eight day: so doth not the law of baptism.*

Answ. What of this? the law of baptism appointeth no day at all for any: shall none therefore be at all baptized? The law required the Passover to be kept on the 14. day of the first moneth, Exod. 12. The law of Christ appointeth no day when to eate the Lords supper; yet it is the same in substance that the Passover was, 1 Cor. 5. 7, 8. so baptism is the same in substance that circumcision was, Coloss. 2. 11, 12. and as all may now eate the Lords supper, which might then eate the Paschall: so all may now be baptized, which then were circumcised.

4. *But when faith is manifested, then is baptism: to be performed.*

Answ. They meane by manifestation, profession with mouth, and by then they meane not before that time. This is denied, and formerly disproved, and they have no one word of God to confirm their doctrine.

2. Though infants manifest no faith by their owne mouth, yet the mouth of God manifesteth them to have faith in the beginning or seeds thereof, because he testifieth them to be holy, 1 Cor. 7. 14. which is not without faith: and testifieth them to have grace and righteousness by Christ, answerable to the corruption and unrighteousness which they have by Adam, Rom. 5. as is before declared.

Again they say, *Neither circumcision nor baptism are seales of the covenant of life and salvation: that which is now the seale, was ever the same, which is the holy spirit of promise, 2 Cor. 1. 22. Ephes. 1. 13. Gal. 4. 30.*

Answ. A bold untruth contradicting the Apostle who calleth the sign of circumcision, the seale of the righteousness of faith, Rom. 4. 11. and righteousness of faith is life and salvation, Gal. 3. 11. Eph. 2. 8. and the covenant which circumcision sealed was that the Lord would be their God, Gen. 17. 7. 10. and so he would give them life and salvation, Rev. 21. 3. 4. Whereas they except, *The Spirit is the seale* it is true; but they should observe that it is an invisible seale in the heart; whereas Paul speaketh

heth of an outward visible seale, which is also a signe and on the body. Again, the covenant may have more seales then one: so that if the Spirit were an outward seale, yet might circumcision be a seale also of the same thing. Moses calleth circumcision a *signe or token*, Gen. 17. 11. but he no where calleth it a *seale*: yet Paul calleth it a seale, because in truth it was so, and more then a bare sign. For a signe is to make some other thing knowne unto us, as the doole-stone or land-marke is for distinction of grounds: or it is further to put us in minde of things formerly done, as the stones at Gilgall were for a memoriall to Israell how their Fathers passed through Jordan, *Iosb.* 4. 20. 21. 22. But a seale goeth yet further, and certifieth or assureth of any promise or gift. Now because circumcision was such a signe as assured unto Abraham his righteousness by faith in Christ the promised seed: therefore the Apostle rightly calleth it a seale. Upon which ground we also rightly call the Paschever, Baptisme and our Lords Supper *Seales*, because they are such signes as certifie and assure us of forgiveness of sinnes, and of righteousness and salvation by Christ. And from this we have a most certaine ground for the baptisme of infants: because baptisme is no more now, then circumcision was of old, namely a signe and seale of righteousness by faith. And if infants had such a seale under the promise of the Gospell: how should it with any colour be denyed now under the performance of that promise? Unless we will say, Christ hath not confirmed the promises made unto the Fathers, contrary to *Rom.* 15. 8. *2 Cor.* 1. 20.

Further they say, There is but two Covenants; the Law and the Gospell, the Old and the New, *Gal.* 4. The old covenant, the Law, was made with the children of Abraham after the flesh, and had circumcision in their flesh for a signe thereof. The New covenant, the Gospell, is now made but with the one seed, *Gal.* 3. 29. that are of the faith of Abraham. The children of the flesh are not they to whom this covenant is made, *Rom.* 9. 8. the children of the flesh must be put away, *Gal.* 4. 30. So that the covenant with Abraham and his children after the flesh, was not the covenant of life and salvation; it was the covenant of works, of the law, &c. Now in this their plea, there is a little truth, but much error and delusion. It is true, there were but two covenants, the Law and the Gospell. There is sophistry and delusion in their

their saying, the covenant of the Law was with the children of Abraham *after the flesh*: for as *after the flesh* meaneth naturall generation, so Isaac, Jacob, and all the Israelites, even Christ himselfe was Abrahams children after the flesh, Mat. 1. 1. Rom. 1. 3. and 9. 3, 4, 5. yet were not they aliens from the covenant of the Gospel. But as the *flesh* meaneth corruption of nature, Rom. 8. 1, 8, 9. and as men have no other generation of the Spirit, but of the flesh, Iohn 3. verse 5, 6. in this sense it is true, that the children of the flesh are not the children of God, Rom. 9. 8. and they are under the Law, not under the Gospel. But this is nothing against the truth we maintaine. For Isaac who was Abrahams seede after the flesh in the first sense, but after the spirit, and by promise in the second sense, hee was circumcised in his infancy. Now all the Christian Church are as Isaac, children of the promise, Gal. 4. 28. and our infants though by nature (as it is corrupted) they be children of wrath, Eph. 2. yet by promise and grace in Christ, they are children of God, Rom. 5. and therefore are to have the seale of the covenant of grace in infancie, as Isaac had, even as by Abrahams justification, the Apostle proveth the justification of us all, Rom. 4. 3. 22, 23, 24.

Errour it is that they say, *Abrahams children had Circumcision in the flesh for a signe of the old covenant or Law*. For first the Law was given by Moses, Iohn 1. 7. many yeares after Abraham, and could not disanull the Covenant with Abraham, or make the promise of none effect, as the Apostle plainly teacheth us, Gal. 3. 17. Christ also saith, *Circumcision was not of Moses, but of the Fathers*, Iohn 7. 22. Secondly, the covenant which circumcision sealed, was that the Lord would be a God to Abraham and his seede, Gen. 17. 7, 10. this was the covenant of the Gospel, Heb. 8. 8, 10. Revelation. 21. 3. Thirdly, Circumcision was the seale of righteousness of faith, Rom. 4. 11. but the law is not of faith, Gal. 3. 12. therefore Circumcision was a seale of the Gospel promised seale of the covenant of grace.

Whereas they say, *the new covenant, is not made but with the one seede, Gal. 3. 16*. It is true, and maketh against them: for that one seede, is there shewed to be Christ, not Christ in his owne person only, but Christ with his Church, which maketh one mysticall body, 1 Cor. 12. 13. Ephes. 5. 29, 31, 32. Now the infants of the Church are by the covenant of grace of the body of Christ,

even

even as by nature they are of the body and stock of *Adam*, as before (in the treaty of *Originall sinne*,) wee have proved by *Rom. 5.* so that the new covenant is made with them also, and therefore the seale of that covenant is due unto them now, as it was in *Abrahams* dayes.

Next this, they goe about to prove, *That the Covenant where- of circumcision was a signe, Gen. 17. Was not the same which wee have now in the Gospel: because the Lord saith, it is not the same, Jer. 31. 31. Heb. 8. 6. it is a new covenant that wee have under the Gospel.* Page 147.

Ans. It is no marvell though these men so often slander us, when they dare belye the Lord himselfe. Neither doth the Prophet, nor the Apostle (in the places by them cited, or) any where say, that the covenant which *Abraham* had, and which was sealed to him by circumcision, is not the same which we have. I have before proved them to be one in substance by *Gal. 3. Rom. 4. 11.* The covenant spoken of by *Jeremy*, was made when God tooke them by the hand to bring them out of *Egypt*, *Jer. 31. 32. Heb. 8.* whereas the covenant with *Abraham* was many yeares before, *Gal. 3. 17.* Therefore the covenant made with *Abraham* by promise, is the same that we now have by performance and confirmation of that promise, *Luke 1. 54, 55, 72, 73. Rom. 15. 8.*

Againe they say, though *Abraham* himselfe had the covenant of grace promised him, by which promise he had salvation in the *Messiah* to come; yet had he not the ordinances of the New covenant which we have: and therefore none of his seede in the flesh could be partakers of that which he had not himselfe. Page 148.

Ans. They grant enough to their owne condemnation: for if *Abrahams* covenant was of grace and salvation by *Christ*; then was it not of the Law (as before they pleaded) for that causeth wrath and damnation, *Rom. 4. 15. Gal. 3. 10, 12.* We pleade not for the same external Ordinances or manner of outward dispensation: but for the same substance of the covenant, which was of faith, not of works: and so of the Gospel, not of the Law, as *Paul* teacheth us, *Rom. 4. Gal. 3.* The *Israelites* *Passover* of the Lambe, and our *Passover* *Christ*: their feast of unleavened cakes, and ours, (*1 Cor. 5. 7. 8.*) differ apparently in the

outward ordinances. So their bread of Manna from heaven, ours of wheate from the earth; their drinke of water from the Rock, ours of wine from the grape, (in the supper of our Lord) how greatly doe they differ in the outward things? yet were they the same spirituall meate and drink both to them and us, even Christ: as the Apostle teacheth, 1 Cor. 10. 3. 4. So Circumcision and Baptisme differ much in the outward rite and signe; but not in the substance or thing signified.

Yet cease they not their idle contention, but further say concerning us, *They speake untruly*, in saying that the covenant which this new is not like, is that law given upon mount Sinai, Exod. 19. not that in Gen. 17. *Marke the words* (in Jer. 31. Heb. 8.) *Not like the covenant that I made with the fathers, when I tooke them by the hand to bring them out of Egypt, which is mentioned in Exod. 3. not, Exod. 19. then did God appeare to Moses, and commanded him to take them by the hand and leade them out of Egypt, where the covenant is mentioned in verse 6. I am the God of thy fathers, Abraham, &c. I am come to deliver them, &c. to bring them into a good land, &c. which promise was made unto their father Abraham.*

Answer. The untruth and ignorance is in themselves that so reason. For there was no covenant made in Exod. 3. Let the place be viewed. Though if there had then a covenant beene made, it were nothing to our purpose; because Abraham was dead many yeares before, and we reason of the covenant made with him and his seed, whiles he lived, Gen. 7. But in Exod. 19. 5. 8. &c. the Lawes are promulgated. In Exod. 24. 7. 8. the covenant is made up and dedicated. And that this was that first and old covenant which should be abolished, as Jeremy foretold, the Apostle doth plainly manifest. For having shewed the promise hereof in Heb. 8. 8. to 12. he prosecuteth the same matter in Heb. 9. shewing the differences betwene the first covenant and the second, or the old and the new; and how a covenant (or testament) must bee confirmed by blood and death: which for the new was by the death of Christ, Heb. 9. 19. 16. and for the first, it was with the death and blood of bullocks and goates, where-with Moses sprinkled the people, verse 18, 19, 20. And this was that action recorded in Exod. 24. done at mount Sina. Moreover

ver observe here the mens fraud : Jeremy speaketh of a covenant made, they tell us of a covenant (or promise) mentioned in *Exod. 3.* as if to make a covenant when they came out of *Ægypt*, and to mention a covenant or promise made many yeares before with *Abraham* in *Canaan*, were all one. That which is alledged of the land of *Canaan* promised in *Gen. 17. 8.* is true, as a type or figure, but not as the maine thing there intended. For *Abraham* himselfe had no inheritance in the land of *Canaan*, no not so much as to set his foote on, *Acts 7. 5.* how then did Circumcision seale that to *Abraham*, which God never performed to him? Is not this to make Gods promise to him, vaine? The Apostle is a better expofitor, who saith, that circumcision sealed to him righteousnesse of faith, which he had before, *Rom. 4. 11.* and telleth us, how by faith *Abraham* sojourned in the land of promise, as in a strange Countrey, and looked for a heavenly citie and countrey, which he understood to be figured by that earthly land: *Heb. 11. 9, 10, 16.* And if the possession of *Canaan* was that which circumcision sealed, then *Abrahams* servants, yea & all his sonnes by *Keturah*, and al profelytes of other families, that were circumcised, were deluded with a vaine promise: seeing none of all these had ever inheritance in *Canaan*, but onely the Israelites the posteritie of *Isaac*, which were numbred in *Numb. 26. 2.* to 53.

Againe, they except thus. The covenant is made in *Gen. 17.* Page 150. with *Abraham* and his seed, not with every faithfull man and his seed: Is every faithfull man *Abraham*? what prooffe for that? It is well if we be *Abrahams* seede, &c.

Ans. The exception is frivolous: for by vertue of that covenant with *Abraham* who circumcised his infants, *Isaac* his son, *Jacob* his son, all the Israelites in their generations, & every faithfull profelyte of the heathens, circumcised their infants. So the faithfull now, who all are *Abrahams* seed, & heyres by promise, *Gal. 3. 29.* do seale their infants with Baptisme, as of old they did with circumcision, for the promise is to such and to their children, *Acts 2. 39.* When *Paul* bringeth *Abrahams* example for justification by faith, *Rom. 4.* if any should trifle and say, what is that to us? We are not *Abrahams*: the Apostle telleth, it was not written for his sake alone, but for us also, *Rom. 4. 23, 24.* So say we; that *Abraham* gave his infants the seale of the covenant, it is

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not written for him alone, but also us. But they proceede and say, in Rom. 4. 21. *Abraham received the signe of Circumcision, the seale of the righteousness of faith which he had, when he was uncircumcised, that he should be the father of the faithfull, &c.* This proveth that Abraham received Circumcision to seale up his fatherhood of the faithfull, not that he received it to seale up his faith in the Messiah, which he had 24. yeares before: but a seale of his faith in beleiving God, that he should be the father of many Nations, Gen. 17. 4. Rom. 4. 17. and this was imputed unto him for righteousness, Rom. 4. 22.

Ans. They are blinde, and would make blinde. First, There is no faith that can bee imputed to any man for righteousness, but the faith that is in the Messiah; as the Apostle proveth at large, in Rom. 3. 21. 22. 24. 25. and Rom. 4. Gal. 3. 2. And Abraham beleiving the promise of a seed, which beleefe was counted to him for righteousness, Gen. 15. 5. 6. beleived Christ principally, as his seede after the flesh: for otherwise, how could all nations be blessed in him, that is in his seed, as God promised, Gen. 12. 3. Gal. 3. 8. 16.

Thirdly, the Apostle disproveth their vaine glosse, when having shewed how Abrahams faith was counted to him for righteousness, Rom. 4. 9. to 22. he annexeth, that this was written for us also, to whom it shall be imputed, if we beleieve in him, that raised up Jesus, verse 23. 24. But if Abrahams faith had not been the faith in Christ, the Apostles argument from his example had beene impertinent.

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Finally they say, *Abraham received Circumcision as none received it: and faith was required of none to Circumcision: but faith is required to Baptisme: and therefore these be but mens dreames, and chaffe in stead of wheate.*

Ans. Indeed they would give us chaffe for wheate. They would have us beleieve that Abrahams circumcision sealed his fatherhood, not his faith in Christ: which dreame is before refuted. They would teach us two or more circumcisions, one which Abraham had, another which other men had. But as there is one Lord, one faith, one baptisme, Ephes. 4. 3. so we finde but one circumcision, which all our fathers received. They would perswade us, that whatsoever Paul saith, *that circumcision was the*
seale

seale of the righteousness of faith, Rom. 4. 11. yet faith was required of none to Circumcision. But who will beleeve this their dreame? will God seale righteousness of faith to them that have no faith? This is to make God the author of vaine and worthlesse seales. If it sealed not to men righteousness of faith, what sealed it? Not the land of Canaan, for (as is foreshewed) no child of Abraham by *Keturah*, no Profelyte had inheritance in Canaan: no not Isaac, nor Jacob, who were but strangers in the Land, as Abraham was, Hebrewes 11. 9. Not the Covenant of the Law, for that was not given till many yeares after Abraham, neither could any man have righteousness by it, but wrath and curse, Gal. 3. 10. But had not error blinded their eyes, they might see that the covenant sealed by circumcision was, that the Lord would be a God to them and to their seed after them, Gen. 17. 7. and this was the covenant of grace in Christ, Heb. 8. 8. 10.

Against *Peters Doctrine* in Acts 2. 38, 39. where he saith, the promise is made to you and to your children; they cavill thus, *whereas many stumble at the word Children, conceiving that it is meant of Infants, it is here and elsewhere used often in the Scriptures for men of understanding, Acts 3. 25, &c.* Page 136.

Ans. How struggle these men against the light! It is true, that the word *Children* often meaneth men of understanding: but meaneth it not Infants also? The word *seede*, used in Gen. 17. often implyeth old persons also: will they therefore inferre, that the promise and seale thereof to Abrahams seed, belonged not to his seed in their infancie? So neither is there any reason to thinke that the promise to the Jewes and their children mentioned in Act. 2. is meant only of men of understanding, and not also of their children in infancie. For when the Apostle speaketh of the promise to them and to their children, concerning Christ and remission of sins by him, and sealing the same by Baptisme: he hath evident reference to the promise made of old to Abraham, which concerned the same things, and was sealed by circumcision: as appeareth by comparing Luk. 1. 54, 55. 72, 73, &c. Gal. 3. 2. 16.

Whereas the Apostle 1. Cor. 7. 14. calleth a beleevers children *holy*; these men expound him thus: *If your children in your owne judgement be holy, and you doe not put them away when you are* con-

converted to the faith, but use them still as your children, &c. then may you keepe your wives being holy, they being of a neerer naturall bond then your children, and use them still as your wives, &c. Their reason of this interpretation is; because holinesse sometimes signifieth when a person or thing is set a part or sanctified to the beleever, 1 Tim 4. 5 Tit. 1. 15. Thus is the unbelieving wife holy, and thus are the children holy, and not otherwise.

Ans. That children are thus sanctified to the beleever is true: but in saying, and not otherwise, they doe violence to the Apostles doctrine, and the truth is not in them. For first he meaneth not the children to be holy in the parents judgements; but telleth them his owne judgement, they are holy: and useth it as a reason to confirme his former doctrine.

Secondly, he meaneth not in respect of putting the children away from civill use as children; for so no more should be said for the children of the faithfull, then for their infidell servants: for Philemon miught and did retaine Onesimus for civill use as a servant, before he was converted to Christ, Phil. 5. 10. 11. &c. and beleiving servants might dwell and converse civilly with unbelieving masters, 1. Tim. 6. 1. 2. Yea misbegotten children and bastards were not to be put away in respect of civill use: for who should nourish or bring them up, rather then their owne parents, 2. Sam. 11. 4. 5. and 12. 14. 15. &c.

Thirdly, they corrupt the Apostles reason, which is not to this effect, If you may keepe your children, then you may keepe your wives: But thus, your unbelieving wives you may keepe, for they are sanctified unto you because the children which you beget of them are holy: and so the holinesse of the children is an argument and prooffe that they might still retaine their unbelieving wives.

Fourthly, they change the Apostles words amisse: he saith not of unbelieving wives that they are holy, but sanctified to the beleiving husband; but the children were holy.

Fifthly, the sanctification of meates and purity of other things, mentioned in 1. Tim. 4. 5. Tit. 1. 15. is not meant of religious sanctification, but for civill uses: whereas the children of beleivers are otherwise holy, namely, in respect of the covenant of

of grace and Church of God, as is abundantly proved before, by Rom. 5. where, as they have naturally sinne and unrighteousnesse by Adam, so they have holinesse and righteousness by the grace of God in Christ. Also by Gen. 17. compared with Rom. 4. 11. where Abrahams (and all faithfull mens) children, are with their parents in the covenant of grace, and have the seale of the righteousness of faith. And upon this ground doth Paul strongly prove the beleivers might keep their unbelieving wives, because the children which they had by such, were (by reason that one parent was a Christian) *holy*, to wit, with holinesse of the covenant made with the faithfull and their seed. And in this respect the children of those that are in the covenant, are said to be borne unto the Lord, and to be his children, *Ezek. 16. 8. 20. 21.* whereas in the other respect, all children in the world are the Lords, *Exod. 19. 5.* And so the children of the Church are called *the holy seed*, differing herein from the seed of other people, *Exra 9. 2. 3.* which if these opposites had understood, they could not thus have stumbled at the Apostles words, and wrested his meaning.

But they plead further; that the Apostle saith not, *else were your Infants, but else were your Children unclean, but now they are holy: so that all the children of unbelievers are as holy by this place as infants, &c. and so must be Baptized.*

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Ans. Herein they seeke to pervert the straight waies of God: As if they should say: God (when he made with Abraham that everlasting covenant which circumcision was a seale of) said not that he would bee a God unto him and to his *Infants* after him, but to his *seed*, Gen. 17. 7. so that all the seed of Abraham (*Ismaelites, Edomites, &c.*) were as holy, and as well within the covenant of Grace and to bee circumcised, as the Israelites which were the generation of Isaac.

But they should observe that the covenant of mercy passeth from the Fathers to the children from age to age, even to the thousand generation, if they love God and keepe his commandments: whereas if they turne away and hate him, hee visiteth their iniquity, *Exod. 20. 5. 6. Ezek. 18. 9. 10. 13.* Children of beleivers when they are borne of their parents, (and all are borne Infants) are all in the covenant with their parents; and were of
o'd:

old to be Circumcised, are now to bee baptized. If the children be of yeares when their parents enter into the covenant, either they assent and enter into covenant with them, or they dissent and enter not. So Ismael Abrahams child, being taught of his father to keepe the way of the Lord (Gen. 18. 8.) and not disobeying, hee was with his father circumcised at thirteene yeares of age, *Genes.* 17. 25. Likewise all children now assenting unto and walking in the faith with their parents, are to bee baptized at what age soever. But when Ismael fell from his obedience, then was hee cast out of Abrahams house, and was no longer counted for Abrahams seed, but in *Isaac* was his seed called, *Gen.* 21. 10. 12. *Ismael* was still Abrahams seed and child in nature, according to the flesh; but hee continued not still the child of the covenant, *Galat.* 4. 29, 30. nor *Abrahams* seed according to the promise. Even so, if children of beleevers now being of understanding, doe refuse the faith of Christ, or fall from it, they are to bee kept out of the Church, or cast out from it: and so the seale of grace and salvation belongeth not unto them, (*Ezekel.* 18. 24. *2 Chron.* 15. 2. *Math.* 3. 7, 9, 10.) as it belongeth to all the infant of the faithfull, and to all their children (of what age soever) that received the faith of Christ, and abide in it with them. And these men greatly mistake if they thinke wee hold children are to bee baptised, or are holy, because they are our children by nature, (for so they are children of wrath, *Ephe.* 2. 3.) but they are holy, and so have the seale of salvation, because God hath graciously accepted them into his covenant with our selves: and keepeth them in it untill they fall from faith and obedience of Christ; even as wee our selves continue in the covenant, whiles wee continue in the Christian faith, and no longer; *2 Tim.* 2. 12. As wee are the Children of the first Adam, we are all sinners, disobedient, unrighteous and under condemnation: but as wee are the children of the second Adam (Christ) wee are all holy, made obedient, righteous, and heyres of salvation, according to the Apostles doctrine in *Romans* 5. 12. 21.

Against

Against another prooffe for Baptisme of Infants, gathered from *Pauls* words in 1 *Cor.* 10. 1, 2, &c. where hee speaketh of all the *Israelites* Baptisme in the cloud and in the sea: they struggle with little reason or colour of truth. For (to omit their discourse of *Pauls* scope in bringing that in, which no way cleareth the controversie) they tell us: 1. That *Moses* did not at all wash them with water in the cloud and sea. 2. That this of *Moses* is called Baptisme by comparison, as *Noahs* Ark is called the figure of the Baptisme that saveth us: for as the Ark saved those in it from drowning; so the *Israelites* were all under the cloud and in the sea, and therein baptized or safeguarded from destruction of their enemies. 3. That it pleased the Holy Ghost to say they were baptized in the sea and cloud; because the sea and clouds was their safety, as *Noahs* Ark was: And as *Christ* saith, they are baptized that suffer for his sake: So there is as much warrant to injoyne Infants to suffer persecution, because it is called Baptisme, as to baptize them, because the cloud and sea is called Baptisme.

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Ans^r. How many wrēlings and windings are in these mens words?

First, they say, *Moses* did not at all baptize them with water. And why? Was there no water (think they) in the cloud and in the sea? Let them consider, *Exod.* 14. 24, 25. compared with *Psal.* 77. 16, 17, &c. and they may see there was water enough in the cloud: and they will not say (I think) that there was no water in the sea. All outward baptizing or washing, must be with water, or some other liquor; If they were not baptized with water, what other liquor were they baptized in? Not with blood, as in the Baptisme of suffering death for *Christ*s sake, which they impertinently mention. Not with wine or strong drink: for they found none such in the *Wildernesse*. If they can shew nothing but water to baptize them in, let them deny no more (for shame) that they were baptized with water. God spake to our fathers by the Prophets at sundry times (or in * sundry parts, as it were by piece-meal) as the Apostle teacheth, *Hebr.* 1. 1.

By *Moses* he shewed how the cloud removed from before *Israel*, and stood behinde them, (as they passed through the sea) and gave them light, but was darknesse to the *Egyptians*;

Rom. 16. 25,
26.

1 Cor. 19. 1, 2.
Mar. 1. 5.
Act. 16. 33.

and from this fiery cloudy pillar the Lord looking, troubled the *Egyptians*; and took off their Chariot wheels, that they drave them heavily, *Exod. 24. 19, 20, 24, 25*. This being briefly and obscurely told by *Moses*, God after by *Asaph* another Prophet, who sheweth the manner of it; how not only the waters of the sea saw the Lord, when they fled and parted; but the clouds also (from above) powred out water when they rained; the skies sent out a sound by thunder, &c. thus the ground being softned with the rain, occasioned the chariot wheels of the *Egyptians* (sticking in the mire) to fall off, and hindred their pursuir, *Psal. 77. 16. &c.* After this the Apostle (taught by Gods Spirit) manifesteth the mysterie which before was kept secret; namely, how this passage under the cloud (which rained) and through the sea was a Baptisme to the *Israelites*: even as Christian mens washings in rivers or vessels, was a Baptisme to them. And as the manna which *Israel* ate, and water from the rock which they drank, was the same spirituall meat and drink which wee have signified by Bread and Wine in the Lords Supper, so their washing in the cloud and sea, and our washing in vessels or rivers, is spirituall the same Baptisme. From hence wee gather the baptizing of our Infants by two arguments: 1. *All our fathers, (saith Paul) were baptized in the cloud and sea: therefore (say we) Infants; for seeing there was no other baptisme but that in the cloud and sea, such of our fathers as then were infants, were at that time baptized, or else many of our fathers (even all the infants of many thousand Families) were never baptized; wick is contrary to the Apostles doctrine. And if Infants had baptisme under Moses, it cannot (without any colour of reason) be denyed them under Christ.* 2. In that the Apostle teacheth us, that the extraordinary and temporary sacraments (or seals of salvation) which *Israel* had, were the substance and truth which wee now have, though *Moses* doth not so expresse: it followeth upon like ground, that their ordinary seals; namely, Circumcision and the Passeeover, were the same in truth and substance with Baptisme and the Lords Supper which wee now have. And being the same, as Infants had circumcision then, so they are to have baptisme now.

Secondly,

Secondly, whereas they say that of *Moses* was called baptism by comparison, as if it were not properly baptism: they swerve from the right way; it was as truly and properly baptism to them, as ours is to us, though the manner of administration differ: even as their Manna and Water were as truly and properly the sacrament of Christs body and blood to them, as Bread and Wine in the Lords Supper are to us. Otherwise the Apostle should not say truly, that they were *the same*, 1 Cor. 10. 3, 4.

Thirdly, *Noahs Ark* is not called the figure of Baptism, as these corrupters of Scripture tell us: but baptism (saith the Apostle) is a like figure (or antitype) 1 Pet. 3. 21. So that the saving by water of eight men in the Ark, was a type or figure, and the saving of a few now by water in baptism, is an antitype, or like figure; both of them figuring salvation by the death of Christ.

Fourthly, neither do these men set down the reason fully and rightly, why they are said to be baptized; namely, *because the cloud and sea was their safety, as Noahs Ark was*: for though it may in some sense be granted, that these were their safety, as Baptism is our safety, (for it is said to save us, 1 Pet. 3. 21.) yet properly they were said to be baptized in the cloud and sea, because they were in them sacramentally washed from their sins, and planted together in the likeness of his death, burial, and resurrection, as we are now by baptism, Rom. 6. 3, 4, 5. The cloud served them for three uses: 1. To protect and keep them safe, *Ezra* 4. 5, 6. 2. To guide them in the way that they should go, *Numb.* 9. 17, &c. *Exod.* 13. 21. and these two were ordinary. 3. To baptize them by powring down water, and this was extraordinary, and but one time in the red sea, for ought we finde. And in this respect, *Paul* saith, they were baptized in it.

Fifthly, their last speech of *injoyning Infants to suffer persecution*, as well as to baptize them, is spoken with a wrie mouth: for as we injoyn not Infants to be baptized, though we baptize them; so can we not injoyn them to suffer persecution. But this we say and know; as Infants are baptized into Christ, so oftentimes they suffer persecution for Christ, being with their

parents afflicted, imprisoned, banished, &c. yea, and bereaved of life it self; so that they have even the baptisme of blood or martyrdome also.

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Whereas we find mention of whole households to have been baptized by the Apostles; from which example it is probably gathered, that Infants also were baptized. Against this they dispute thus, 1. *There are many households in which there are no Infants.*

Ans. This is true; and it is also true that in many there are Infants; therefore this argument is propounded but as probable, not as certain.

2. *They say, It is most sure, w^{ch} the Apostle practised in one household, so they practised in all. But in the Fathers house they baptized such as they preached the word unto, and such as believed, Acts 16. 31, 34. and this is most plain, that Infants cannot beare nor believe.*

Ans. It is not most sure, but altogether unlikely, as themselves, I think, will acknowledge. For there is no likelihood that all households to whom the Apostles preached, did believe every one in them, though some did. And they grant none but Believers were baptized. So then if the good man of the house, and the men only believed, they only there, none but men were baptized: if women only believed, they only were baptized. Therefore the Apostles practice was not alwayes alike in respect of the persons they baptized: So for Infants, such houses as had none, we easily grant that no Infants were there baptized. But such as had Infants, their parents believing we hold that their Infants were baptized; for there is no exception of Infants at all in any place of the Apostles Acts.

The barre which they put, that Infants cannot beare nor believe, is soon removed. Wee know Infants can hear, though not with understanding: we know also (and have proved before) that they believe, though not actually, or profitably. And this faith begun in them at their regeneration, is a sufficient ground why Infants should be baptized, as I have formerly manifested.

Finally, unto Christs words, *Mat. 16. 14. Suffer yee little children to come unto me, &c. for of such is the Kingdom of God:*

they

Mat. 10. 13,

14.

1 Cor. 7. 13,

16.

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they say, *It is not said, Infants are of the Kingdome of heaven,* that is, *obeyers of the Gospel,* Luke 4. 43. *but that they that enter into the Kingdome of heaven, must become as little children,* for of such like is the Kingdome of God; And this is Christs meaning, *men must be converted, and receive the Kingdome of God as a childre, &c.*

Answe. They speak like children in understanding. First, the people brought young children properly unto Christ, not men converted and become like children, *Mar. 10. 13.* For the children the Disciples rebuked the bringers; for their rebuking, Christ was much displeased, and said, *Suffer the little children to come unto me.* What reasonable creature will now deny that Christ speaketh here of children in yeers, not of old men like children? The children that were brought, Christ took up in his arms, put his hands on them, and blessed them; may we think he took up aged persons? Secondly, the reason why hee would have such children suffered to come to him, is, *for of such is the Kingdome of God,* Mark 10. 14. If he had not meant this of young children themselves, but of men like children in some condition, there had been no weight in his words; but the people might have brought unto him upon that ground, Doves and Serpents for Christ to lay hands upon and bless: for as godly men must in some things be like children, *1 Cor. 14. 20.* so must they in some things also be like Serpents and like Doves, *Mat. 10. 16.* Thirdly, they wrest the Text, when they expound, *for of such is the Kingdome of God;* thus, *for of such like:* as if Christ meant not the children properly, but ancienter men, like such children. They might even as well say, that when Paul writeth, *I beseech thee, being such a one as Paul the aged* (Philem. vers. 9.) that hee speaketh not this of himself, but of some other man like himself, that made request for Onesimus. But ignorant and unstable men, will pervert all Scriptures to their own perdition. That Infants of the faithfull are indeed of the Kingdome of God, is before proved, from *Rom. 5.* and many other Scriptures.

Now, whereas Christ blessed the children; they tell us, hee baptized them not, which we grant; but if they which were by nature children of wrath and curse, were now by grace made

made children of blessing in Christ; then were they indeed of the kingdome of God, and such as might receive baptism, the sign and seal of blessednesse.

Lastly, they say, *It is a blessing to Infants to be created, to live to grow in stature, wisdom, &c. to have their sight, their limbs, &c. so that Christs blessings extend as well to this life as that which is to come.*

Ans. All Gods benefits for this life and the next, are indeed blessings: But Christ blessed not those children with any such worldly temporall blessing particularly; but gave them the blessing of God in generall: and men are too presumptuous, that will without due prooffe restraints that to some particulars which the Lord hath not restrained. We know that our blessednesse from God in Christ, is our eternall salvation, *Rom. 4. 6, &c.* It was his last farewell to his beloved Disciples, to lift up his hands and bless them, *Luke 24. 50.* and it is the summe of the Gospell, that in *Abrahams* seed (that is Christ) all nations shall be blessed, *Gal. 3. 8.* This grace *Abrahams* Infants had; this grace Christ gave to little children, and the same he vouchsafes to continue unto us and to our children throughout their generation, preserving us and them from the curse of Anabaptistrie, whereby so many errors are dispersed, Scriptures wrested, and soules perverted unto destruction.

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